THE PARENTS PRIMER AND THE MOTHERS LOOKINGGLASSE OR,

Counsel for Parents in the Education of CHILDREN: for their Temporal, Spiritual, and Eternal HAPPINESSE.

In a DIALOGUE between A MINISTER and a FATHER.

To which is added

A Second Dialogue of the DECALOGUE.

And to that

A Third DIALOGUE concerning The SABBATH-DAY.

By J. WAITE Minister of Gods Word, LONDON.

Train up a Child in the way he should go: and when he is old he will not depart from it. Prov. 22. 6.

The Father to the Children SHALL *make known thy Truth.* Isa. 38. 19.

Bring them up in the Nurture and Admonition of the LORD. Eph. 6. 4.

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To the Unskilfull Reader.

Whether I ſpeak with Tongue or Pen; I reſpect Them moſt who want my Help. If you do ſo, and can own [Unskilfull] for a Fit Title: then ſay I am the Perſon, for whoſe ſake this Epiſtle is written. And for your ſake, Let us deſire the Expert Reader, to diſpenſe with your Paſſage through this Porch. In which I deſire You will remain my Scholar (one hour) and learn theſe Three Leſſons.

Firſt. To know the Points uſed in Print: which are theſe Seven. 1 Leſſon.

(1) A Comma. It's a Point at end of a Short Part of a Sentence, without Perfect Senſe. And it's a note of ſome little Pauſe, Stop, or Breathing in Reading. It's marked Thus ,

(2) A Semicolon. It's a Pauſe a little longer than a Comma. It's marked Thus ;

(3) A Colon. It's a longer Pauſe than the former: and its a part of a Sentence that makes Senſe without the Full Sentence: yet ſo as the reſt is expected to compleat it. It's marked Thus :

(4) A Period. It's a full perfect Point, put at

end of a compleat Sentence. It's marked Thus. Observe the Sense contained in a Sentence, or you Read Confusion.

(5) A note of Exclamation, or Admiration. It's put at end of an Expression uttered by way of Out-cry, or Wonder. It's marked Thus !

Pro. 30. 13. As [*O how lofty are their eyes!*

(6) A note of Interrogation. It's put at end of a Question. It's marked Thus ?

Gen. 47. 15. As [*Why should we die in thy presence?*

(7) Parenthesis. It's a Clause included, or shut in with two Semicircles, or half Moons: though it give some Strength to a Sentence, yet if left out the Sense remains Sound. It's marked Thus ( )

Gen. 24. 17. As [*Let me (I pray thee) drink a little water of thy pitcher.*

2 Lesson. Second. To know where the Emphasis layeth in a Sentence. Emphasis is an Expression of the Mind, by a Word expressed with some Earnestness, or Force. This Word I begin with a Capital, or Great Letter. Here note words which must alway begin with Capitals.

(1) The first Word of every Sentence.

Pro. 9. 10. As [*The fear of the Lord is the beginning of*

Pro. 1. 5. *wisdom*] So if the Sentence begin with a Single

Job. 10. 11. Letter. As [*A wise man will hear* [*I am the good Shepherd* [*O that they were wise*, &c.

Deu. 32. 29. (2) The first Word of the Saying of an Other, Related: though it do not begin a Sen-

Sentence. As, The officers answered [*Never man spake like this man*] And many of them said [*He hath a Devil, and is mad*] Others said [*These are not the words of him that hath a Devil.* *Joh.* 7. 46. Chap. 10. 20, 21.

(3) The first Word, or Letter of every Verse, or Line in Poetry. As,

A man without learning, *Caro* doth say:
May be compared to an Image of Clay.

(4) Proper Names. (1) Of God, as *Jehovah*] Of Christ, as, *Jesus*] Of an Angel, as, *Gabriel*] Of Men and Women, as, *Adam*, *Abel*, *Daniel*, *Dorcas*] Of Countries, as, *Asia*, *England*, *Spain*] Of Cities, as, *London*, *Jerusalem*] Of Towns, as, *Barnet*, *Bethany*] Of Places, or Hills, as, *Eden*, *Sinai*] Of Rivers, as, *Thames*, *Jordan*, *Cedron*] Of Months, as, *Jan*, *Feb*, *Abib*] Of the four Winds, as, *East*, *W*, *N*, *S*.] Proper Names I put in Italian Different Letters: and so to put other Names is Improper.

(5) Appellatives or Common Names: which are common to all of that Kind. (1) Of People, as, Jew, Hebrew, Gentile, Heathen, Christian, Protestant, Papist, Pagan, Indian] Names of Arts, as, Printer, Painter, Mercer, Grocer] Of Dignity, as, Emperour, King, Q., Prince, Pope, Duke] Of Offices, as, Ambassador, Priest, Prophet, Pastour, Apostle, Elder, Deacon, Judge, General, Captain] Of Dayes, as, Sabbath] Of Spirits,

as, Angel, Cherub, Seraphim, Devil, Satan] Note [god] if a falſe god, muſt begin with a ſmall letter. But the true [God] with a Capital. And, Father, Son, Spirit: Lord, Chriſt, Ghoſt] when they Signifie the True God, or the Perſons in the Holy Trinity] To which I adde Names of Books (ſo many as are not Proper Names of Men and Women) as, Gen, Exod] And of Tongues, as, Hebrew, Greek, Latine, Engliſh] Moſt of theſe Names, Proper, and Appellative, ſtand Thin in this Book. In all theſe Words which always begin with Capitals, the Emphaſis ſeldom layeth: when it doth, I put that Word all in Capitals that you know it at eaſe. When an other Word is all in Capitals, it ſignifies the Greater Emphaſis.

Now for Emphatical Words. The Emphaſis is tied to no Word whatever. It is ſometime in a Subſtantial Word. Sometime in two or three ſuch words together. Sometime in a ſmall Word, as [be, do, ſo, no, to, at, of, off, on, in, out] as, [*I will No more have mercy on the houſe of Iſrael.*] In other place [no] hath no Emphaſis, as, Pro. 3. 30. [*Strive not with a man if he have done thee* [*no*] *harm*] In other place it's in the Subſtantial word Mercy, as, Mat. 15 22 [*Have Mercy on me O Lord*] As when Sea-men are Sinking with this cry, Mercy! Mercy! There is the Emphaſis. In other place (by reaſon of the Excellent

cellent Emphaticalneſs of the Expreſſion) you may put it in This or That Word as you Will, as, [I Will ſurely have mercy] I will Surely have mercy] *I will ſurely have Mercy upon him, ſaith the Lord*] Sometime the Emphaſis, Is, and is Not in the Same Word, in the Same Sentence: as, [What my Son! and what the ſon of my Womb!] To miſplace it makes it give an unpleaſant ſenſeleſs ſound: as, what the Son of my womb] It's in Vain to put Force upon a Wrong Word: it's like a Stroke at a Wooden Bell. Jer. 31.20. Pro. 31. 2.

Theſe Emphatical Words obſerved, will help you to underſtand the Senſe. And if beſides the Words which conſtantly begin with Capitals, there Be ever a Capital that is not Emphatical: yet it's Subſtantial, and ſerves to ſhew the Senſe, as all Emphatical Words do. Emphatical Words begun with Capitals, avoids that Hodge Podge they make, who put Half their Words in Different Letters.

Third. To underſtand Abbreviation, or Shortning of Words: which for Brevity Sake is uſed in Books. Some of them are the Firſt Letters of Latine Words; which many Authors uſe, but Explain not for their Engliſh Reader. The moſt Neceſſary (of all which) to know are Theſe. 3 Leſſon.

&c *et cætera*] and the reſt [or] and ſo forth.
Sc *ſcilicet*] to wit.
Viz *Videlicet*] to wit [or] that is to ſay.

i e *id est*] that is.
e g *exempli gratiâ*] as for example.
q d *quasi dicat*] as if he should say.
And the same q d serves for] as if She should say] as if You should say] as if They should say] as if I, or We should say.]
It is easily understood in Reading.
N B *Nota Bene*] Mark this well.
O T Old Testament. N T New Testament. Q Question. A Answer. Ob Objection. Sol Solution. D Doctrine. R Reason. U Use.

For you to Learn these Lessons Three:
As easie is as A B C.
Which you may Learn with little Leasure:
Then Read with Knowledge, Profit, Pleasure.

As for Hebrew, Greek, and Latine Words which I lay in your Way: they will be no Stumbling-block, except you will Make them so. For you have it in English: which you may Read on without Stumble, or Stop. And I desire you may So Read, as to Reap much Good Fruit, by the Labour of

Your Loving Friend,

London,
May 26.
1681.

J W.

The General Contents of the First Dialogue.

A Salutation, and Preambulation, to the [Education] of Children.
Parents equally concern'd in Education.
[Education] reduced to two General Heads: viz. [Instruction] and [Correction]
First. Instruction] The word opened. 1 Gen.
Instruction by [Doctrine] and [Example.] Head.
(1) By [Doctrine] The word Doctrine opened.
What D to instruct Children in.
Twenty Documents for Instruction by D.
The Scripture to be Searched for more.
Any thing in the Bible Useful: even the words of wicked men, Devils, Proper Names.
(2) Instruction by [Example] Word opened.
Example by Works, and Words.
Circumstances of Education, Seven.
Direction if Children Will, or Will not hear.
The Parent Corrected for Carnal Language.
The Second General Head, viz. [Correction.] 2 Gen.
Correction twofold, viz. with [Word] and Head.
[Rod.]
(1) Correction with [Word].
Six Directions for [Word] Correction.
(2) Cor-

The Contents.

(2) *Correction with the* [*Rod*]
Scriptural Account of [*Rod*] *fourfold.*
The Parallel of Rod, and Staff.
Seven Directions, for [*Rod*] *Correction.*
Fourteen Ob against [*Rod*] *Correction, Answ.*
Two ways great wasters of Time; and many more wicked ways Witnessed against.
Advice of a Civil, Secular Concern, delivered in 12. Documents.
The danger of Riches discoursed.
Counsel concerning Childrens Children.
PRAYER for a Blessing on [*Education*]
Prayer [*For*] *and* [*With*] *Children.*
(1) *Prayer* [*For*] *them in Private.*
Ten great effects of Prayer consider'd, to encourage to Prayer.
Time, and Times in a day for Private Prayer.
(2) *Prayer* [*With*] *Children in Family.*
Ten directions for Family Duty.
Objections against Family Duty, Answ.
Parents to take their Children into their Closets. and Pray with them there.
Parents to teach Children to Pray.
Objections against that, Answer'd.
Parents to procure the Prayers of Praying Persons for their Children.
Ten Corollaries to quicken Parents to their Whole Duty contained in this Conference.

THE

THE PARENTS PRIMER AND THE MOTHERS LOOKING-GLASSE

In a Dialogue between

A MINISTER and a FATHER.

Minister. GOd Save you Sir, with your good Wife. Whither are you walking this way this morning?

Father. To See Mr *C.* What News Sir?

Min. News! I said in my heart what I should have. When will this Common Question be out of use? Since the Popes Plot appeared, the Protestants have spent more Time in Talking of it, than All the Papists in *England* are worth. And you (living so near us) are like our *London* Christians: and they Too like the Athenians; who spent their time in Nothing else, but to Tell or to Hear

Hear ſome New Thing. And if there be no New; we talk over the Old without End. And every Day is alike. If this was the way to do our work, *viz.* Self-Examination, Humiliation, and Reformation, for the Sins that provoke God to ſuffer this Bloody Beaſt thus to Puſh at us: I would not Oppoſe it. But it's the way to Hinder Every good work: in Heart, and Life. And to render us Ridiculous to the DEVIL and the POPE, to ſee what a Talking Trade we drive, and how we ſpend our Dayes, while Death lies at our Doors.

Fath. I confeſs we ſpend Too much Time that way.

Preambulation.

Min. Confeſſion without Reformation, is to Poor Purpoſe. Are theſe two little Lads which follow you, Your Children?

Fath. Yes they are both mine.

Min. Can you tell me any Good News of Them?

Fath. They are Pretty good Boys when they Pleaſe.

Min. They had need be made Better: to which end I pray what Good Diſcourſe have you had with them by the way? for you are now come a Mile from Home.

Fath. OH HO: I have told them the name of yonder Church Steeple. And of That, I point at with my Cane. And of yonder High Brick Houſe, with abundance of Chimneys.

Min.

Min. And is this the Beſt Diſcourſe you have had?

Fath. The Beſt: yes truly. What Diſcourſe ſhould a man have with Children?

Min. What Diſcourſe! Godly Diſcourſe.

Fath. What with Children?

Min. Yes with Children to Chooſe.

Fath. What Reaſon is there for That?

Min. There is Great Reaſon for it, which I ſhall not Now Render: but one thing I ſhall Render which is Greater than Reaſon.

Fath. What is that I pray?

Min. God's Solemn Command] *And theſe words which I command thee this day ſhall be in thine Heart. And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt Down, and when thou riſeſt Up.* Deu. 6. 6, 7.

Fath. I believe Few Fathers, or Mothers do ſo.

Min. In that, you believe Truth: but it's Sad Truth to believe: yet Too True, I may well ſay. For of this I have made Much Obſervation, for Many Years, in Many Countries, in Profeſſing Families without number. After all which Obſervation, I may ſay with *Solomon: There is an evil which I have ſeen under the Sun, and it is Common among men*] Such men have Many a Day been to me an Amazing Conſideration. *viz.*, That ever Per- Eccl. 6. 1.

Persons professing Faith in Gods Word of Truth which testifieth the Misery of ALL Mankind (that their Children are in a Sad Condition is one part of their Profession) who have been Sensible of their Own Misery, and Instruments to bring Poor Children into a Miserable World, in a Miserable Condition: and yet so Careless to bring them Out of this Condition. And so little concerned for a Safe passage Out of this World: over Hell, to the desired Haven: *this is a Lamentation, and Shall be for a Lamentation.*

Ezek. 19. 14.

Fath. But some Count that this Command was given to the Jews only.

Min. Read and Compare these two Texts, * and you will see it is the Moral Law or Ten Commandments, that Parents are Commanded to teach their Children. To say [This Law belongs to the Jews only] is plainly to say [We Gentiles are Lawlesse] And may worship Idols, take Gods name in Vain, prophane the SABBATH, dishonour Parents, Kill, Steal, commit Adultery, and what the DEVIL and We will.

* Deut. 4. 10. Ch. 6. 7.

Our being under this Law Asserted.

Fath. But we Gentiles are under the Gospel, the grace of which teacheth us to Deny ungodlyness.

Min. There is none to Deny if there be no Law. But this Position of Mine [We are Under the Law] needs No more Proof then this Contradiction of Yours [We are Under

Proved by being Opposed.

der the Goſpel.] N B. The preaching of the Goſpel, is the Proffer of a Pardon. This plainly proves Perſons under this Proffer, to be Condemned. They are Condemned by the Law. They are Under it, or could not be Condemned by it. It's for Sin; which is the Tranſgreſſion of the Law. But where No Law is, there is No Tranſgreſſion: And ſo no need of Remiſſion. N B. Under the Goſpel a Perſon is either (1) In a Condemned State under the Proffer of a Pardon: or (2) In a Juſtified State under the Priviledge of a Pardon. In both States he is under the Law. In the former, its Clear he is under the Curſe of the Law. In the latter he is freed from the Curſe, and Condemning power of the Law: but he is not freed from the Commanding power of the Law. It's to be his rule Of life, Temporal, and Spiritual, that thereby God may be Glorified: though not his rule For life Eternal, that thereby he may be Juſtified. He that obeys the Law for Juſtification is under Condemnation. And he that believes the Goſpel for Juſtification, without regard to the Law in his Converſation; is in the Same Condition. The former expects Salvation, by Dead Works, without Faith. The latter expects Salvation, by a Dead Faith, without Works: Both in a Sad Dead Condition. And what ever be the State, yet Dead

Gal. 3. 10.

Jam. 2. 20.

Dead or Deeply Sleepy is the Soul of such a Parent, who neglects his Children so contrary to this GREAT Command *.

*DEU. VI. VI, VII.

Fath. I cannot deny your Doctrine. And seeing you are disposed to enter into So Serious a Discourse about my Children: I desire your Advice, and Counsel in their Education. And I will omit the Business I was going about, for this is (I see) of Greater Concern.

Min. With a very good Will: I like your motion Well. But it will take up Much Time. And therefore let us Seat our Selves in yonder Shaddow, from the heat of the Sun: as *Abraham* did, when the Lord appeared to him. And if we spend our Time Well: God will be with Us also.

Gen. 18. 1, 4.

Fath. We are come to the Place: I see here are convenient Seats: I am glad I met with you so Near it.

Min. Very convenient. Come Sir, Sit You Down with your Wife as one. And with your leave, let your Children Sit Down with us, and hear our Discourse.

Fath. Let it be so. We are all Seated: I pray proceed.

Min. Seeing Providence hath placed us together upon this Account: I am glad your Wife is present, because so much concerned. For by γονεῖς Parents] in the plural, not two Fathers, but a Father and a Mother is intended. e g.

Joh. 9. 2.

Master

Maſter, who did ſin, this man or his Parents? And the Hebrew word ילד Achild] comes of the Root and Verb ילד which ſignifies both To Beget and to Bare. e g מי ילד לי את אלה *Who hath begotten me theſe* *] ילדתי בעצב *I Bare him with ſorrow* †] *they twain ſhall be one Fleſh*] Parents are Parallels. Equally concerned. When one is Dead, the Care, and Induſtry of the Living is to be Double. But if one be Dead while Alive, the Care of the Living is to be Trible. For the Dead Parent will not Help, but Hinder the Living.

* *Iſa.49.21.*
† *1 Ch.4.9.*
Mat.19.5.
Parents Parallels.

Fath. We deſire to hear our dutie.

Min. The Education of Children, is a Greater Work, than the Greateſt part of Parents in the Whole World are aware of. And that I may be as uſefull to you in One Conference as I can: I ſhall reduce my Advice, and Diſcourſe, to theſe two General Heads, viz [Inſtruction] and [Correction.]

Education two Heads.

Fath. What is Inſtruction? Let me hear the word handled.

Min. Inſtructiō, is a Latine word, of *Inſtruo*, ἐκτάττω, To ſet in order.] Inſtruction is a ſetting in Order, for Children are Out of order, both in Heart, and Life. e g. The Soul in Every Faculty, is out of order. The Imagination, Deviſeth evil. The Memory, Retains evil. The Underſtanding, is Dark: and Misjudgeth evil, and good. The Will,

Inſtruction opened.

is Oppoſite to the Will of God. The Affections, Love evil, and Hate good. And this diſordered Soul puts the Body out of order in Every Part. e.g. The Eye, Beholds vanity. The Ear, Hears it. The Tongue, Talks it. The Hands, Work it. The Feet, Follow it. God ſet All in good order by Creation: but the Devil put All out of order by Temptation: and all into Confuſion and Deſolation. And the ſimple verb *Struo*, from whence comes [Inſtruction] ſignifies, To build. *The Lord God formed Man* *.] *The rib which the Lord God had taken from Man* ויבן לאשה *be Builded into a Woman* †. This Stately Structure, which God ſet up by Creation: Satan hath pulled down by Temptation. Now, No Man can build upon That Foundation, which God at firſt ſet ADAM upon. There is no coming At it for the Flaming Sword. But if you SO Inſtruct your Children, as to bring them Unto, and build them Upon *Jeſus* Chriſt, that Sure Foundation: they ſhall be Safer than Ever was *Adam* in Innocencie, in Paradiſe. For the Gates of Hell ſhall Never prevail againſt them.

* Gen. 2. 7.

† Ver. 22.

Fath. That is a Very deſirable condition Indeed! How ſhall I So Inſtruct my Children?

Inſtruction by D and Exam.

Min. By [Word] and [Deed] or by [Doctrine] and [Example.]

Fath.

Fath. How by Word or Doctrine.

Min. The Word Doctrine, is derived of the Latine Word *Doctrina*, Learning] of *Doceo*, To teach] as διδαχὴ, of διδάσκω. And the Hebrew לקח Doctrine] comes of לקח To receive] for you must Receive it from GOD: as you are desired to do, *Receive I pray thee the Law from his Mouth* †. And your Children are to receive it from You. *Hear, O my Son, and Receive my sayings**. (1) By Doct. † *Job* 22. 22. *Pro. 4. 10.

Fath. What Doctrine am I to Instruct them in?

Min. The Doctrine of the Holy Scriptures. Called, *The Doctrine of GOD*] *The Doctrine of CHRIST*] *Good Doctrine*] *Sound Doctrine*] *Tit.* 2. 10. 2 *Jo.* 9. Pro. 4. 2. *Tit.* 2. 1.

Fath. Draw me out some Documents, and lay some Lessons before me, to learn my Children.

Min. Take these twenty] First. Teach them to know God Himself] His Eternity, in his Essence, and Being: *from everlasting to everlasting thou art GOD* †.] His Infiniteness in his Attributes, viz, Wisdom, Knowledge, Power, Mercy, Justice.] That He is the Only Wise GOD: Omniscient, Omnipresent, Omnipotent.] That God doth at Once, and Alway: Know all, See all, Hear all. That he is in every Place; and can doe whatever he Please: in Heaven, and Earth, and Hell. Doc 1. Of God †Psal. 90. 2.

Doc 2. Of Creation.

Second. Teach them to know God to be the Wonderfull Creatour of the Whole Creation: viz, Heaven, Earth, Sea, Hell. And of every creature in them. And all for his Pleasure †. And that God upholds the Whole Creation, by his Uncreated Power. And provides for Men, Beasts, Birds, Fishes, Fouls, Flies. And learn your Children, to remember GOD, as a Creatour, not as a Father, in a State of Nature. And themselves as Creatures; not Children of God, before they be Born of God.

† Rev. 4. 11.

Doc 3. Of Mans First State.

Third. Teach them to know the Holy, and Happy Condition, God made Man in at First. And the Covenant God made with man. And how Man was to continue in that Condition, by vertue of his Obedidience to that Covenant. And how all Man-kind were to Stand, and Fall: In, and With ADAM.

Doc 4. Mans Fall.

Fourth. Teach them to know Mans Fall. (1) INTO Original Sin:] by Satans Subtilty. And his Fall, (2) BY Original Sin:] From a Paradise, a Palace, a Pure State: into a Dungeon, and Deluge of Wo. The Principal Effects of which Fall, are [Filth, Guilt.] The Filth of Sin hath spoiled Man of the Image of GOD: Impressed the Image of the DEVIL upon him. And deprived Man of his Intereſt in GOD. He was With God

God in Paradiſe: but being Drove out, he is *Without God in the World* *. It hath Debaſed him. He was made but little lower than the ANGELS: Sin hath debaſed Man, to a Hog, a Dog, a DEVIL. Sin hath ſo Darkned mans Soul: that GOD only (who is light) can Illuminate it. It hath ſo Deadned, and Killed him: that none but the Living GOD can Quicken him. It hath ſo Defiled him: that neither Fire, nor Water can Cleanſe him. The Flood of Water that waſht away a World of Sinners: waſht not away One Sin. The Fire that ſhall burn up a World of Sinners, and burn them down to Hell, and burn them there for Ever: ſhall Never burn away One Sin. (2) [Guilt] *Adam*'s Guilt is imputed to All. All guilty of Eternal Death by One mans Sin. As when the Head of a mans Body plots Treaſon, the whole Body Hangs for it: So of *Adam* the Head, and his poſterity, the Body: if Pardon prevent not.

* Eph. 2. 12.

Sad effects of Sin.

Simile

Fift. Teach them to know [Actual Sin] viz, To know what IS Sin. And to know what Sin IS. (1) The tranſgreſſion of the Law, that IS Sin †. Tranſgreſſion is a going beyond the Bounds of the Law. Or doing any thing Contrary to the Command: in Deed, Word, or Thought. This is Sin. Here note the danger of Smal ſins. Little

Doc 5. Actual Sin.

† 1 Jo. 3. 4.

Smal Sin dangerous.

ſins lead to Greater. The thief Little thought his Theft, would by degrees bring him to the Gallows: when he began with a Pin, a Point, and a Peny. As little do men think ſuch Small Sins will bring them to Hell. Not only the Meaſure of ſin, but the Nature of ſin is Damnable: if the Meaſure be Never ſo Small: † *Ezek.* 18. 4. *the Soul that ſinneth ſhall Die* †. If ſo, what doe Thouſands, and Millions amount to! A Fly is a Smal Creature; yet Swarms deſtroyed *Egypt* *. A drop of Water is a Smal Matter: but drops enough Drowned the World. A threed is a Smal Thing; yet enough twiſted together, will Bind the Strongeſt Giant, or Hang the Heavieſt man on Earth. *Quid levius penna?* What is Lighter than a Feather?] yet enough of theſe Packed up together, will break the Porters Back.

* *Ex.* 8. 24.

Six Titles of Sin.

2. What Sin IS.] To the Law, and to the Teſtimony for Titles for it. Sin hath Six Titles to make men Flee from it. (1) A † 2 *Pet.* 2. 22. Mire †] that makes a Soul like a Swine: ſo wallowing. (2) A Fire] that conſumes * *Job* 31. 12. to Deſtruction *: of Goods, Good Name, Body, Soul and all. (3) A Sepulchre] full of dead mens Bones, and All uncleanneſs † *Mat.* 23. 27. †. (4) The Dogs Vomit *] i e, ſtinking Carrion, that the Stomach of a Dog * 2 *Pet.* 2. 22. cannot endure. (5) The Poyſon of Aſps †] † *Ro.* 3. 13. Tell your Children: an Oath, a Lie, a Wicked Word in the Mouth: is worſe than

a

a Toad under the Tongue. And Sin in the Heart is worſe than Poyſon in the Heart: for that can but kill the Body. (6) The Plague of the Heart *] A Dreadful Diſeaſe! If the Plague be in *London* a Year, we think it a Long Time for ſuch a Diſmal Diſeaſe to Laſt, and Waſt. But this Plague of SIN hath been in the World, between five and ſix Thouſand years. A ſtrange diſeaſe! Few are ever Sick of it, yet SO many Die of it; that all the World cannot Sum up one Weekly Bill of Mortality. Sin is Worſe than Sorrow. Some ſorrow Kills Sin, but Sin, (if not killed) Kills the Soul. Sin is worſe than the DEVIL. Sin can deſtroy a Soul without SATAN: but Satan cannot deſtroy a Soul without Sin. Sin is worſe than Hell. Hell is an Affliction, and Contradiction to the Will of Man: but Sin is a Contradiction to the Will of GOD. And a Burden which God ſigheth under, ſaying; AH *I will eaſe me* אנחם *I will be comforted* †:] implying, a Grieving burden.] And a bitter burden: *Ephraim provoked him to anger moſt bitterly* תמרורים *with bitterneſs* *.] A preſſing burden: *Behold I am Preſſed under you*†. A breaking burden: *I am broken under your whoriſh heart**. Which argues NO weakneſs in GOD: but the Weight and Strength of Sin: *I know your Mighty Sins* †.] *Thus ſaith the Lord, the Lord of Hoſts, the Mighty one*

* 1K.8.38.

† *Iſa.*1.24.

* *Ho.* 12. 14.

† *Am.*2.13.

* *Ezek.*6.9.

† *Am.*5.12.

* Isa. 1 24. *of Israel,* AH *I will ease me* *. NB. The Mighty One complains of the pressure of Sin! Well may God say to Man, *Can Thy heart indure, or can thy hands be strong* † Ezek. 22. 14. *in the day that I shall deal with thee?* † i e, for Sin.] Seeing Sin is SO weighty, and the Soul SO filthy; Let none be Proud of a beautiful Body. Let not your Children be Proud if Pretty. Take heed you doe not make their Hearts proud, with proud Habits (as some Professing Parents Prophanely doe) lest God send the [Smal Pocks] or the [Great Plague] to pull Pride down to the Dust. Beauty that is but Skin Deep, will Soon be Blasted. Fair Skins, and Foul Souls, are Frequently found together. Many Hell black Souls dwell in Shining Shels; but if no New Heart, Soul and Body will shortly be in Hell: and Both Black in Everlasting Burnings.

Use

Mans Sins are Debts, of which God keeps account;
Sinner canst Tell to what thy Debts amount?
Thy Debts thou art encreasing Every hour:
Into his Vials, God doth also pour.
Pain for thy Pleasure, though thou wilt not Stop;
As certain as thy Death, there's Drop for Drop.
God's Cup is almost Full, as well as Thine;
When both are Full, OH then the Dreadfull Time!

Doc. 6. Sixt. Teach them to Know, and cause them to be Well acquainted with the [Ten Commandments:] for they are the Pure,

Of the Ten Commands.

Preci-

Precious Precepts, of the Holy Lord God. And with the reſt, Remember Well the Sabbath Day. I hope I need not forbid You to convert the Commands into Prayers for your Children: according to the Courſe of Carnal, Ignorant People. Learn them to know they are Gods Laws, to Rule mans Life. And that they are to be Obey'd, in Deed, Word, and Thought. And whatever is contrary to any one of theſe Commands: that is Sin againſt GOD. Learn them to know the Neceſſity of theſe Laws being written in their Hearts, according to the Promiſe. And let your Tongue be the Pen in Gods Hand, to write them There, if the Lord Pleaſe.

Seventh. Teach them to know the Utter Inſufficiency, of Mans Obedience to the Law, to Save.] And that the moſt Excellent Moraliſt, hath as Abſolute a Neceſſity, of *Jeſus* Chriſts Righteouſneſs, to Juſtifie him (and that without it he will as Certainly be Damned) as the moſt Prophane Perſon that ever piſſed againſt a wall, in the Whole World. Doc 7. Of Mans Obedience.

Eight. Teach them to know the [Goſpel.] The knowledge of the Law, is in Order to the Acceptation of the Goſpel. *By the Law is the knowledge of Sin* †: without which, Who will regard the Goſpel? What cares a Perſon for a Pardon, who knows Doc 8. Of the Goſpel. † Ro. 3. 20.

knows not that he is Condemned? In this Leſſon, eye three things. ¶ (1) [The Declaration of the Goſpel.] viz, That GOD hath choſen an innumerable company of Mankind. And hath given them to CHRIST. And ſent him into the World, to Redeem them from the Curſe of the Law, by fulfilling the Law. N B. He was GOD, and Man, in One Perſon. Man, to Suffer, and Die: God cannot Die. GOD to Satisfie, in bearing Wrath Infinitely: which Man could not do. This GOD-man, did Perſonate Man: and in Mans Stead, for Man; did Actively, and Paſſively, obey the Law Perfectly. And ſo hath procured Eternal Life. And this is Freely offered, to all Dead Sinners, by the Declaration of the Goſpel. And Chriſts deſire, that Sinners ſhould obtain this Eternal Life: is expreſſed with Longing, Sighing, Sweating, Weeping, and Dying. ¶ (2) The Condition of the Goſpel] on our part: by which Eternal life is made Ours: by which we have Right to the Tree of Life. [That is FAITH.] Men are Dead. God hath made a Law, viz, He that Believes ſhall Live.] He that believes Not, ſhall Never Live, but Die for Ever.] A Condemned Sinner is to be *Juſtified by Faith, Without the deeds of the Law* †: by the Law of a Juſt GOD, who thus *Juſtifies the Ungodly* *. By which

† Ro. 3. 27, 28.

* Ch. 5. 4.

Law

Law of Faith, without Works: boasting in Works is excluded. [*Come buy Wine*] Isa. 55. Christ is bought by Believing. [*Buy without Money*] i e, Part with Something worth Nothing: i e, Sin, Self Righteousness, Self and all. [Sin] as to the Practice, and Pleasure of it. [Self Righteousness] as to any Confidence in it. [Self] by giving up Body, and Soul to Christ†. ¶ (3) The † 1 Cor. 6. 20. Duties of the Gospel] viz, Good Works, as fruits of Faith. Faith which alone Justifies before GOD: accompanied with such a Holy Conversation, as will Justifie before Men: That is the Conversation which becomes the Gospel. BUT, let Justification, by Faith, without Works, be kept Clear. e g. Suppose, a Man Famous for Wickedness (who never did any thing else but serve Satan by Whole Sale) should come under a Sermon. And be convinced of his Sin, Sick of Sin, Sick for a Saviour, and Believe on *Jesus* Christ: HE is Justified. Christs Perfect Righteousness is Imputed. And if he should drop down Dead where he Stands: before he have any time to Pray, or do any good Work: He is Certainly Saved.

A Caution for the Mother.

Now Sir, though your Wife does not Object, but learn in Silence * (as best becomes her) with an intent to ask her Husband at home †: Yet least she say in her Heart

* 1 Tim. 2. 11.

† 1 Cor. 14. 35.

Heart [What is it the part of a Mother to play the Preacher?] I will give her an Inſtance of one who taught her Son, both Law, and Goſpel. *The words of King*
*Pro. 31. 1. *Lemuel**] *Lemuels* Leſſon *Bathſheba's* Catechiſm] *Lemuel* ſhe calls him, becauſe God owned him. *I will be his Father, and*
† 2 Sa. 7. 14. *he ſhall be my Son* †] *Lemuel* God with him [*The Propheſie that his Mother taught him.*] The word [Propheſie] in the Hebrew is משא A burden] of the Root נשא To bear] the ſame word משא is
* Na 1. 1. Engliſhed, A burden *.] This ſhews what a heavy charge lyes upon Mothers: which ſhe Thus diſcharges. [*What, my SON! and what, the Son of my WOMB! and*
† Ver. 2. *what the Son of my VOWS!* † *Give not thy*
* Ver. 3. *ſtrength to Women**] Here ſhe teaches him Law, viz, *Thou ſhalt not commit Adultery.* [*It is not for KINGS O Lemuel, it is not*
† Ver. 4. *for KINGS to drink Wine* †: *Leſt they drink*
* Ver. 5. *and forget the LAW**.] See how ſhe Schools him. N B. The King of Iſrael was to keep
† Deu. 17. 19. the Law†. King *Solomon* who was in twenty things a Type of Chriſt: was in his Obedience to the Law a Type of Chriſts Fulfilling the Law, to free us from the Curſe: from whence comes the Comfort of the Goſpel. [*Give ſtrong drink to him that*
* Ver. 6. *is ready to Periſh**] Parallel, *The great Trumpet ſhall be blown, and they which are*

ready

ready to Periſh ſhall come †. [*And Wine to thoſe that be of heavy Heart*] Parallel, *Come buy wine without Mony* *. [*Open thy mouth for the Dumb* †] This Phraſe reſpects *Solomon* as a Type of Chriſt in his Interceſſion: who is to Pray for Them that cannot Pray for Themſelves. Who are ſwallowed up in Silence, and Shame, under a Sight and Sence of Sin; At, or After convertion. Or can ſay Nothing, For: but All, Againſt themſelves. Chriſt Will ſpeak a Good Word for ſuch: which Shall be anſwer'd with *Good and Comfortable Words* †. Thus as *Bathſheba* teaches her Son *Solomon*, to officiate as a Type of Chriſt: ſhe teaches him both Law and Goſpel.] And ſee how *Solomon* approves of the Mothers Miniſtry, as well as the Fathers. *My Son, hear the Inſtruction of thy Father, and forſake not the Law of thy Mother* *.] *My Son, keep thy Fathers Commandments, and forſake not the Low of thy Mother*†.] The Law of GOD is called the Law of the Mother. And ſhe commanding her Child according to that Law, Her Law is the Law of GOD. Of the neglect of which Duty, let the Mother take heed: leſt there come a Time, when Torment makes her Tare the Hair off her Head.

† *Iſa.* 27. 13.
* *Iſa.* 55. † Ver. 8.
† *Zech.* 12. 13.
* Pro. 1.8.
† Ch. 6. 20.

Ninth. Teach them to know the Neceſſity of True Faith.] Learn them to know it

Doc 9. Of Faith.

it is the Gift of GOD. And the Work of GOD. And that God makes Preparation for Faith, by a threefold Conviction of Unbelief. (1) Of the utter Deficiency of Faith. (2) Of the absolute Necessity of Faith. (3) Of the utter Impossibility of Faith, in ones Own Power. Acquaint them with a threefold Effect of Faith, where its wrought. (1) It makes †Act.15.9. the Heart Pure†. (2) The Conscience *Ro.15.13. Peaceable*. (3) It makes Christ Precious†. † 1 Pet.2.7. This Faith is an One thing necessary. For by a Fair Profession without Faith, a Soul may seem to be Not Far from the Kingdom of Heaven, and yet Never the near.

Civility gilds Fair, sets Off a Man:
Grace only makes a Golden Chris-ti-an.

Doc 10. Of Repentance. Tenth. Teach them the necessity of Speedy Repentance.] That its not a Work to be put Off, for a Year, a Month, or a Day. Let them know its the Gift of †Act.5.31. CHRIST†. And that a Simer can No more Repent, himself, than he can Pardon himselfe. Putting off Repentance proves, that the Sinner thinks he can Repent at his Pleasure. Like him who put off Faith till Death. And being reproved for his Loose Life, replyed, *It's but believing in Christ at Last.*] But at Last when Dying, he lay ROARING: OH *I have made a Plai-*

ster, but I cannot make it Such.] Shew your Children how the Devil Steals away a Sinners Dayes, by a Day at once. Should Satan ſuggeſt Thus, [Come Sinner, ſerve me to the Death: Live and Die in my ſweet ſervice Without Repentance.] At this a Sinner would Startle, q d, *So I may go to Hell.*] No, but [Come ſerve me a Day more. Next morning, Away without Prayer, to pleaſure to Day, its but a Day.] This is eaſily granted. And ſo on to the End. And when the Laſt Day of life begins, [Come go on, its but a Day.] By and by, Down drops the Soul into the Dungeon of Hell. And then it will be Cold Comfort to hear Satan ſay, [Come be quiet, thou haſt but an Eternitie to ſpend, in Repenting thy daily delay of Repentance in time.] N B. Without True and Timely Repentance, For Sin, and From Sin: there is Nothing to be expected, but a Certain, Fearfull, Intolerable, and Eternal Damning for Sin.

Satans Subtiltie.

Eleventh. Teach them the Excellency of Truth in Tongue] i e, Truth in Word, that hath Truth in Heart, for its Root, and Truth in Deed, for its Fruit. Though this Truth be not the Original Cauſe of Salvation: yet ſuch Shall be Saved. And God hath left you Winning Words to entice them to Truth in Tongue. *Surely they are*

Doc 11. Of Truth.

are my People, Children that will not Lie,
Isa. 63.8. *so he was their Saviour* *. *The lip of Truth*
† Pro.12. 19. *shall be eſtabliſhed for Ever* †. The reſt read
* Pſal. 34. 12. at leaſure * N B. The good government
1 Pet.3.10. of the Tongue, is a Great Task. And
2 Jo. 4. that you had need begin to Guide, as ſoon as it begins to Go. For if long neglected, you may more eaſily weild a Wild Horſe, or a Weighty Ship driven with
† Ja. 3. 2. to 10. Fierce Winds†. *Auguſtus* gave a Schollar this Leſſon, [*I ſaid I would take heed to*
* Pſ. 39.1. *my wayes, that I ſin not with my Tongue* *] And bid him go and learn that Leſſon and come again for another. His Scholar
A hard task. goes, and comes again 19 years after, and Complains of his Leſſon: viz, that it was So Hard, he had not well learned it Yet.] There are Many Chriſtians in Citie, and Country, of more than 19 years Standing: who have this Leſſon ſtill to learn.

Doc 12. Of Early Piety. Twelth. Teach them the Excellency of Early Piety.] Of being Quickly Converted, and made good Betimes. The Leſſe time between the Firſt, and Second Birth, the Better. (1) Tell them Such are under that Sweet Promiſe, *They that*
†Pro.8.17. *ſeek me Early ſhall Find me* †. (2) Of Such, God hath a Sweet Remembrance, viz, *I*
* Jer. 2.2. *remember Thee, the kindneſſe of thy Youth* *. (3) Such have not that Mountainous Temptation

tation to clime, which Old Converts hardly Ever get Over, viz, [You come too Late.] (4) Its the way to be Eminent with God: and Prevalent in Prayer. e g. *The Child Samuel Miniſtred unto the Lord* *.] MOSES and AARON and SAMUEL *among them that call upon his name: they called upon the Lord, and he anſwered Them* †.] *Though MOSES and SAMUEL ſtood before me, yet my mind could not be toward this People* *] q d, If any Perſons in the World prevail with Me, They are the Men. And how Lamentable is the Loſſe of Such! *When all the Congregation ſaw that Aaron was Dead, they mourned for Aaron* 30 *dayes, even ALL the houſe of Iſrael* †.] *The Children of Iſrael wept for Moſes* 30 *dayes* *.] They Murmur againſt them while they Live: but Mourn for them when they are Dead. *Samuel died and All Iſrael gathered together and lamented him* †.] *Jeremiah* lamented for good young *Joſiah, and All the Singing Men, and Singing Women ſpake of Joſiah in their Lamentations to this day* *.] The Firſt ripe Fruits, were Precious to God †. And they were ſo to man *. The Devil in his Old Enmity, againſt Early Piety, hath Tipt the Tongues of ſome with this Taunt: [*A young Saint and an old Devil.*] Which Satanical Saying, and Peſtilent Proverb, I ſhall not ask Satan

* 1 Sam. 3. 1.
† Pſal. 99. 6.
* Jer. 15. 1.
† Nu. 20. 29.
*Deu. 34. 8.
† 1 Sa. 25. 1.
* 2 Chro. 35. 25.
† Exo. 22. 29.
* Micha. 7. 1.

leave to turn thus: [*A young Saint and an old ANGEL.*] Let Satan ſay his Worſt, to be Good betimes is Beſt. Miſtake me not, it's Being good, and not Knowing good only, that I plead for. One may Know good, and Be evil. One may Know evil, and Be good. Its not ones Knowing, Good or Evil, that makes one Good, or Evil: but its ones Loving of Good, or Evil, which proves one Good, or Evil. If a man would know what City he belongs to, *Zion* or *Babilon*: and whether he is going to Heaven or Hell: let him ask his love.

Doc 13. Of Gods eye.

Thirteenth. Teach them to Know, that they are Alway under the Open Eye, and Open Ear of God.] Tell them God can ſee as well in the Dark, as in the Light. When Dores and Windowes are ſhut: and Curtains drawn Cloſe, at Midnight: as well as at Noon Day, on the Houſe Top. Tell them God heareth what they ſay, if they ſpeak Never ſo Softly. And knows what they Think, if they think Never ſo Secretly. And Tell them, whatever they Think, Speak, and Act on Earth: God writes in Heaven. What is Good, God looks upon with Love. What is Evil, God beholds with Hatred. *Thou art of Purer Eyes than to behold Evil* †. God beholds NO Evil with an Eye of Approbation:

Hab. 2.13.

bation: but ALL Evil with an eye of Observation: in order to Damnation; if speedy Repentance prevent it not.

How Dar'ſt thou Sin in Secret? God doth See:
And, Witneſſe, Jury, Judge alone will Be.

Fourteenth. Teach them to know the Brevity and Uncertainty of Life:] for Age, and Youth, Old, and Infant.] Tell them, in *Golgotha*, are Sculls: and in the Church Yard, are Graves, of All Sizes. *Solomon* tells of a time to be Born, and a time to Die, but he tells us of no time to Live *. Tell them, Death is Moſt Certain: and may be as Sudden, as Certain. One may be Alive, Young, Strong, Well, Sick, Dead, Damned, and all in a Day, or in an Hour. (1) God the Donour, and Preſerver of Mans Life, may Suddenly end it. (2) The Devil the Envier of Mans Life, may Suddenly end it, as he did *Job*'s Children †. (3) The Wicked, Satans Workmen, may Suddenly end it: *he riſeth up, and No man is ſure of his Life* *. (4) A mans own Relations may Suddenly end it]: as *Cain* who killed his Own, Onely brother *Abel* †. (5) A mans own Hand may Suddenly end his own Life.] *Ahithophels* councel to Others, *was as if a man had enquired at the Oracle of God* *, but he could not councel Himſelf, to keep from

Doc 14. The uncertainty of Life.

* Eccl. 3. 2.

† Job 1. 19.

* Job 24. 22.

† Gen. 4. 8.

* 2 Sa. 16. 23.

the Gallows! It's dangerous provoking GOD to displeasure. God can make a man his Own Enemy, his Worst Enemy, his own Executioner here, and his own Tormentor in Hell Fire, for ever. NB. Seeing Life is SO Uncertain and Short; Preparation for Death is a Solemn Concern. When men had Longer lives, and Stronger limbs, than Now men have: they seemed to be more concerned with Death, than Now men are. The First purchase we read of in the Bible, was a Burying Place, not a Building Place, viz, *Abraham* for *Sarah* *.] *Lo I die, in the Grave which I have Digged for me, there thou shalt bury me:* said, *Jacob* to *Joseph* †.] *Kings and Councellors built Desolate places for Themselves* *.] *Joseph* laid *Jesus* in his Own Tomb †.] Few (in our dayes) dig their Graves before they are dead: though the World it self be dying.

* Gen. 23. 4.
† Ch. 50. 5.
* *Job* 3. 14.
† *Mat.* 27. 60.

Doc 15. Fifteenth. Teach them to know the Difference between Temporal Life, and Eternal Life. The Excellency of One above the Other.] *e g.* (1) Temporal Life is full of Corporal Labour *. Eternal Life hath none of this. *There Remains a Rest* †: it Ever Remains, and Never Removes. (2) Temporal Life is full of Mental Misery, viz. Care, Trouble, Vexation, Sorrow of Mind. *Man is Born to trouble* *. *He is of Few dayes and Full of trouble* †. His dayes

* Eccl. 1. 8.
† Heb. 4. 9.
* *Job* 5. 7.
† Ch. 14. 1.

dayes are *Few and Evil**. Eternal Life is Full of Joy without Sorrow. (3) Temporal Life is attended with the Misery of Penury, Hunger, Thirst. Hunger without Bread, Bread without Hunger, are both Miseries. Bread with Hunger is a Double Mercy, which Many have, and Few prize. Eternal Life is free from both these Miseries of Hunger, and Thirst. *They shall hunger NO more, neither Thirst any more*, &c†. (4) Temporal Life is attended with many Diseases: Eternal Life hath None. All Diseases end at Death. A Saints Funeral, is the Funeral of All his Afflictions. (5) Temporal Life is sometimes such that a man is Weary of it, and wishes for Death: Eternal Life will Never weary one to All Eternity. (6) Temporal Life is but Temporal: if it be the life of *Methuselah*, it must Certainly end, it may Suddenly end: but Eternal Life is Eternal. Not any thing in Heaven, or Hell, shall ever end it.

* Gen. 47. 9.

† Rev. 7. 16.

Sixteenth. Teach them to know how Desireable, Heaven is.] Tell them of its Titles, viz, *The Kingdom of GOD*] *The Kingdom of Heaven*] *The Heaven of Heavens*] *The Third Heaven*] *A house Eternal in the Heavens*] That will never Decay, or want Repair, that the Inhabitant will never be Weary of, or turned Out of.] *Abrahams Bosom*] *i e*, Sweet imbraces.]

Doc 16. Of Heaven.

braces.] *Eternal Glory*] *Salvation with Eternal Glory*] *An Eternal weight of Glory*] which will never weary to bear it, but bare up above all wearineſs for ever.] *A Crown of Life*] *A Crown of Glory*] *A City of pure Gold, it's Streets pure Gold, its Gates, Pearl* *.] *A City that hath NO need of Sun, Moon, or Candle* †. *For there ſhall be NO Night there* *.

* Rev. 21. 21.
† Ver. 23.
* Ch. 22. 5.

Doc. 17. Of Hell.

Seventeenth. Teach them to know how Dreadfull Hell is.] Tell them of it's Titles, viz, *Deſtruction*] *A Furnace*] *Outer Darkneſs*] *Damnation*] *Everlaſting Puniſhment*] *Unquenchable Fire*] *A Place of Torment*] *Wrath to Come*] *A Priſon*] *Everlaſting Chains*] *Everlaſting Burnings*] *The Vengeance of Eternal Fire*] *The Second Death*] *A Lake of Fire*] *The Bottomleſs Pit.*] OH, How do Perſons Play with Scripture Thunder! The Word Printed, is like Fire Painted: which they can See, and Feel without Fear. But, could they Stand at the Gates of Hell, and Hear the Damned Howl, it would make their Hair ſtand an End, and Fill their Hearts with Horrour! But what ſhall we ſay of an Eternal BEING in that place of Torment! The Damnation of Hell is beyond All Definition: much harder to Define, than the Spaniſh Inquiſition. Which a Painter deſpairing to do, Did not picture, One man with

with a Knife in his his Throat, a Second with a Sword in his Heart, a Third with his Arms Torn Off. But took a Table and Covered it all over with Blood, crying out BLOOD! BLOOD! So may a Miniſter cry concerning Hell: FIRE! FIRE! for a Definiton of Damnation.

Eighteenth. Teach them to know what Temporal Judgments God hath ſent to Men, Women, and Children, for Sin againſt God.] Tell them how God drowned the World with Water from Heaven *. And burned *Sodom* with Fire from Heaven †. And Drowned the Egyptians in the Red Sea. And clave the Ground aſunder to Swallow up *Korah*, and his Company. And ſlew a hundred fourſcore and five Thouſand in One Night, by One Angel *. And ſlew of Iſrael Five Hundred Thouſand choſen men in One day †. And gave All Iſrael into the hand of the King of the Caldees (that bitter and haſty Nation) *who ſlew their Young men with the Sword, had NO compaſſion on Young Man or Maiden, Old man, or him that Stooped for age* *. Becauſe they mocked the meſſengers which God in Mercy had ſent among them. Death came in at their Windows, for their Wicked Children. Bares tare them in Pieces. *The Mother was daſhed in Pieces upon her Children* †.] The ſtrength of Populous *NO*, was Infinite: *Yet ſhe was carried away into Captivity, her Young Children*

Doc. 18. Of temporal Judgements.

* Gen. 7.
† Ch. 19.
* 2 K. 19. 35.
† Ch. 13. 17.
Chap. 36. 16.
* Ch. 36. 16.
† Ho. 10. 14.

dren were daſhed in Pieces at the top of
* Na. 3. 8, 9, 10. *all the ſtreets**. Tell them alſo of Judgments threatned, viz, *I will Kill you with the Sword, your Wives ſhall be Widdows,*
† Exo. 22. 24. *and your Children fatherleſs* †.] *I will ſend wild beaſts among you, which ſhall Rob you*
* Lev. 26. 22. *of your Children**. Papiſts are coming to Rob our houſes of Children, and Parents both. *Their Children ſhall be daſhed to*
† Iſa. 13. 16 *pieces before their Eyes* †.] *I will bereave*
* Jer. 15. 7. *them of Children**.] *The Fathers ſhall eat*
† Ezek. 5. 10. *the Sons, and the Sons ſhall eat the Fathers* †.] *And I* (ſaith Chriſt) *will Kill*
* Rev. 2. 23 *her Children with Death**.

Doc 19. Of Eternal Judgment. Nineteenth. Teach them to know the Eternal Judgment.] Tell them, Jeſus Chriſt the Judge ſhall come from Heaven, with his mighty Angels, in flaming Fire. With a Shout, with the voice of the Arch-Angel, with the Trump of GOD: to ſound and raiſe the Dead. That the Godly ſhall riſe in Glory; and all Chriſtians Quick and Dead; be made like Chriſt. That the Wicked ſhall riſe Roaring: amazed one at
† Iſa. 13. 8. another; their Faces, Flames †. That all Men, Women, Children, from *Adam*, to the end of the World: muſt Stand before
* Rev. 20. 12, GOD*. And give account of their Works, Words, Thoughts: all which God will bring into Judgment. And whet his glittering Sword (which is now made Bright,

and

and Wrapt up for the Slaughter †) and fill it with the Blood of the Wicked. And heap Miſchiefs upon them. And ſpend his Arrows upon them *. And make them drunk with Blood †. And ſhoot his great Hail, which he hath reſerved for the Battel of that Great Day of GOD Almighty *. When the Sun, and Moon, and Stars ſhall be Darkened †. And the Heavens paſs away with a Great Noiſe, and the Elements melt with Fervent Heat: the Earth and the Works therein burnt up *: With a fire kindled in Gods Anger, which ſhall burn to the Loweſt Hell †. When God ſhall Roar like a Lion, and Rend the Caul of their Heart *. And they Groan *with the Groanings of a Deadly Wounded Man* †.] Alas! *Who ſhall live when GOD doth This* *! Tell ſome of this Day, [OH take You no care for Me: every Tub muſt Stand on its own Bottom.] But how if it have no Bottom to ſtand on? [OH HO: we will do well enough.] *What will ye do in the day of Viſitation* †? It's a Scaring queſtion. [If we cannot obtain mercy by Entreaty, nor victory by Fight, we will Flee for it.] *To whom will ye Flee for Help?* A fearful queſtion. Theſe are the men that muſt cry, *Mountains fall on us, and hide us from the face of him that ſitteth on the Throne:* Who will cloſe this Day with [*Come ye Bleſſed*]

† *Ezek.* 21. 15.
* Deu. 32. 23.
† Ver. 42.
* *Job* 38. 23.
† *Joel* 3. 15.
* 2 *Pet.* 3. 10.
† Deu. 32. 22.
* *Ho.* 13. 8.
† *Ezek.* 30. 24.
* Nu. 24. 23.
† *Iſa.* 10. 3.

Bleſſed] and [*Go ye Curſed.*] *Then ſhall the King ſay unto them on his Right Hand, Come ye Bleſſed of My Father, inherit the Kingdom prepared for You from the Foundation of the World* *.] *Then ſhall he ſay alſo unto them on the Left Hand, Depart from me ye Curſed, into Everlaſting Fire prepared for the Devil and his Angels* †.] *And theſe ſhall go away into Everlaſting Puniſhment: but the Righteous into Life Eternal* *.

* Mat. 25. 34.

† Ver. 41.

* Ver. 46.

Doc. 20. Of Eternity.

Laſt. Teach them to think upon Eternity.] Tell them that after this Final Sentence is Paſſed, viz, [Come ye Bleſſed] and [Go ye Curſed:] the Godly muſt dwell in Heaven, and the Wicked muſt dwell in Hell for Ever and Ever. The Eternity of GOD, hath neither Beginning nor End. The Eternity of Man, hath a Beginning, but NO End. This EVER, is as near its End at its Beginning, as EVER it will be. When the Wicked have been Howling in Hell, as many Thouſand Years as the Number of the Stars of Heaven: and the Drops and Sands of the Sea: they are then NO nearer to the End of their Torment, than when it Firſt Began.] Thus much for Inſtruction by Doctrine.

¶ But, Sir, you are not to Terminate in theſe Twenty Leſſons. For I lay them not down to Limit you, but to Lead you into the Scriptures, to Search for Twenty times

times ſo many More. Every word of God in the Bleſſed Bible hath ſomething in it for the Uſe of Man. The words of Wicked Men, and DEVILS, which God hath pleaſed to Record for our Profit. To diſcover the Pride, Wickedneſs, Madneſs, Folly, Enmity of the Wicked, and the Devil their Father: againſt GOD their Creatour; a few of which I leave you to conſider at leaſure. (1) Words of the Wicked. Gen. 4. 9. Ch. 11. 4. Exo. 1. 10. Ch. 5. 2. Ch. 14. 25. Ch. 15. 9. *Job* 21. 14. Ch. 22. 17. Pſal. 14. 1. Pſ. 83. 4. Pſ. 94. 7. Pſ. 137. 7. *Iſai.* 10. 13, 14. *Dan.* 3. 15. Ch. 6. 5, 20. *Mat.* 12. 24. Ch. 27. 40, 42, 43, 63, 64. *Joh.* 10. 20. Act. 28. 4, 6.] (2) Words of the Devil. Gen. 3. 1, 4, 5. *Job* 1. 7, 9, 10, 11. Ch. 2. 4, 5. *Mat.* 4. 3, 6, 9. Ch. 8. 29. *Mar.* 1. 24. *Luk.* 8. 28. Act. 19. 15.] And the Proper Names of Perſons (which many think not worth the nameing) are Profitable more waves than one. (1) To ſhew that God fulfilled his Promiſe, of ſuch a Numerous Seed, ſo incredible to Reaſon, when *Abram* and *Sarai* were both Dead. q d, See what a number of their names I have recorded in the Chronicles and other places, to teſtifie the Truth of my Promiſe. (2) The Signification of the Proper Names of Perſons, and Places; of both, take a few Inſtances.

(1) Per-

¶ (1) Persons, *Adam* אדם Earth, Red, Bloody] of אדם To be red.] *Male and Female created he them, and called their Name* †. Gen. 5. 2. *Adam* †. To tell Proud man, what a Material, and Mettal, man is made of.] *Noah* נח Rest] of נוח To take rest.] *He called his name Noah, saying, this Same* * Gen. 5. 29. *shall Comfort us* *. *Noah* was a Preacher of Righteousness: it Signifies what a Stay, such shall be to a Tossed Church.] *Abram* אברם A High Father] *Abraham*, A Father of a multitude.] *i e*, A Publick President by his FAITH: for Jew and Gentile to follow for Justification. Believers are Honourable. They have a High Father *Abram*. And GOD is their Father who is Higher than the Highest.] *Isaac* יצחק Laughter] of צחק To laugh.] *Sarah said, God hath made me Laugh, so that all* † Gen 21. 6. *that hear will Laugh with me* †. *Isaac* was the promised Son, but both Father and Mother must be Dead, before the Son is Born. N B. If God once Promise, if Never so great a Death fall in before the Performance; Never fear it. *Who would* * Ver. 7. *have said to Abraham that Sarah should have given Children suck, for I* (q d, OLD *Sarah*) *have born him a Son in his OLD Age.*] † *Mic.* 5. 5. *Solomon* שלמה Peaceable †] of שלם To compleat Peace.] A Type of Christ the * Eph. 2. 19. Great peace-maker, and our Peace *.] *Delilah*

lah דלילה Poverty, a conſumer] of דלל To draw out.] As *Delilah* to *Samſon*, ſo Sin, *Delilah*, a beloved luſt, will Impoveriſh, Conſume, and Conquer, a *Samſon* like Soul for Strength.] *Iſhi* אישי My huſband] of איש A husband,] *Thou ſhalt call me Iſhi* *.] To ſhew the Sweet Affection, and Near Relation of God, to a Chriſtian truly betrothed to Chriſt.] *Amos* עמוס A burden] of עמס To load] *The land is not able to bear all his words* *. Thus is a faithful Prophet to the Prophane.] *Zerubabel* זרבבל Repugnant to, or a diſperſion of confuſion] of זרה To ſcatter בבל Confuſion.] He was to lay the foundation, and to finiſh. God hath had his *Zerubabels*, Magiſtrates, and Miniſters called Saviours. Magiſtrates to ſave the Body, Miniſters to ſave the Soul. Theſe were but Inſtruments, and the beſt but a Type of Chriſt, THE Saviour: Alpha and Omega, of the Work of Redemption: Author, and Finiſher, from the Foot, to the Head Stone, with Shouting, Grace grace to it †.

* *Ho.* 2.16.

† *Am.* 7.10.

† *Zech.* 4.7.

¶ (2) Proper names of Places and Cities.] *Babel*, *Babilon* בבל Confuſion,] of בלל To confound.] *Let us go down and there confound their language* *: *So the Lord ſcattered them. Therefore is the name of it called Babel* †. The cry of *Babilon*, againſt *Jeruſalem*, *is*, *Raſe*, *Raſe it*, *even to the Founda-*

* Gen. 11. 7.

Foundation of it. But God will Confound all *Babilons* Cries, and Conſultations.] *Rehoboth* רחבות Room] of רחב To enlarge.] *Iſaac* called the well *Rehoboth*, for which the Philiſtins ſtrove not, for *Now* (ſaith he) *the Lord hath made Room for us* *. Conſidering how Contentious Philiſtins, and Heathens are, Chriſtians ſhould call Every quiet place, for Meeting, and Dwelling, *Rehoboth*] *Bethel* בית־אל The houſe of God] ſo *Jacob* called the Place where God appeared to him †. So precious is Gods appearance, that it makes the place to Spangle: and that place muſt have a memorable Title. And precious is the Humble Perſon, To whom God appears. [*I dwell with him that is humble* *.] He is Gods Houſe; in what place ſoever he be, its *Bethel.*] *Bochim* בכים Weeping] of בכה To weep.] *The people lift up their voice and wept. And they called the name of that place Bochim* †. God will mark the place of Mourning and put the tears into his Bottle.] *Achor* עכור Trouble] of עכר To trouble.] *Achor* is a name *Joſhua* gave to a Valley where they met with much Trouble *. *I will allure her and bring her into the wilderneſs, and ſpeak Comfortably* על־לבה *upon her Heart* †. N B. If God do bring into the Wilderneſs, that leads to the land of *Canaan*: he will bring

* Gen. 26. 22.

† Gen. 28. 17.

* Iſa. 57. 15.

† Jud. 2. 4, 5.

* Joſ. 7. 26.

† Ho. 2. 14.

Safe

Safe Out to the Desired Haven. And turn Sorrow into Joy, yea give Joy in Sorrow, and Life at the Point of Death, at the Dead Sea. For saith God, *I will give her the Valley of Achor for a Door of Hope, and she shall sing THERE**.] *Capernaum*, Καπερναὺμ, A field of Repentance] *i e*, where the Seed of it is Sown, and not Received. Upon which account Christ does utter that Dreadful Thunder: *Thou Capernaum which art exalted to Heaven, shalt be brought down to Hell* †.] *Bethesda* Βηθεσδὰ, The house of Mercy] of effusion, *i e*, Pouring forth plentifully.] It's the name of a Pool at *Jerusalem* which cured Any Disease whatever †. A Type of Christ, who hath for Every Disease an Infallible Remedy: and calls the Sick to come, and buy All without Mony. ¶ I will add no more of these Instances, lest I Weary you. But again I desire you to Search the Scriptures: which to do, one had need out-live the Dayes of *Methuselah*. *Tertullian* hath this Expression. *Adoro plentitudinem Scripturarum:* I adore the fulnesse of the Scriptures.] Let me say, There is a Mountain of Sense, in a Sentence of Scripture. Into which let not the Least refuse to Look: for the Lamb may Wade, though the Elephant Swim. Learn your Lambs to wade into the Scriptures, by a Daily course of Reading Chap-

* *Hos.* 2. 15.

† *Mat.* 11. 23.

† *Joh.* 5. 2.

ters

ters. And by a Cuſtom of asking you Scriptural Queſtions. *When your Children ſhall ask in time to come,* Heb מחר *To morrow, What means theſe Stones? Then ye* * *Joſ.* 4. 6. *ſhall Anſwer them* *: and with a Bleſſing God will Anſwer both.

¶ Exhortation. ¶ To all which Inſtruction by Doctrine, I adde this Exhortation. Take your Children with you to hear Sermons. Stick not at a little trouble: but, *bring thy Sons in Arms, and thy Daughters upon Shoulders* †. And what you hear preached, Improve for their Profit. As from a Garden, Orchard, Banquet, Parents bring home Flowers, Cherries, Biskets for their childrens Bodies: So do you from Sermons (in Spirituals) for your Childrens Souls. And as a Compaſſionate Parent will give a Part to a Child that ſtands By, having no Parent preſent to Pity it: So I pray do You; to Any Child as you have Opportunity. But eſpecially to Thoſe under your Roof, Care, and Conduct: whoſe Parents are Abſent, out of the World, or at a Diſtance. Give them even the Same Inſtruction with your Own. And let not Such a One be *as a Sheep that NO Man takes up* *. And do not Deceive your ſelf by thinking you are only Drawn to this Duty, or deed of Charity by my Deſire: but See your ſelf Solemnly Bound to it by Chriſts

† *Iſa.* 49. 22. Simile

* *Iſa.* 13. 14. Caution.

Chriſts Command. *As ye would that men ſhould do to You, do you Even So to them* †. *Thou ſhalt love thy Neighbour as thy Self* *. Dread to be like the Dragon which ſaith, *My River is My Own, I have made it for My Self* †.

† *Mat.* 7. 12
* Ch. 22. 39.
† *Ezek.* 29. 3.

Fath. I Pray God I may practiſe this Advice! and Learn my Children theſe Leſſons, and do my Part to Others.

Min. I Pray ſo too, or better you had Never heard them. *He that knows his Maſters Will and does it not, ſhall be beaten with many ſtripes.* N B. *My words which I commanded did they not take Hold of your Fathers* *. In Gods Command incumbent upon you for Education of Children, there is a Preceptive Part, and a Penal Part. If you take not Hold of the Preceptive Part to Do it: the Penal Part will take Hold of you, to Undo you.

* *Zec.* 1. 6.

Fath. Gods Command is almoſt forgotten by Me. And I perceive, ſome Profeſſing Parents carry it, as if they had Quite forgotten Gods Command.

Min. How if God ſhould quite forget Them, or Theirs?

Fath. They hope he will not do So.

Min. Let them take heed of Vain hopes. And hear what God will ſpeak in ſuch caſe.

Jehovah. Seeing thou haſt forgotten the

Law of thy God, I will alſo forget thy Chil-
† Ho. 4. 6. *dren* †.

Min. What think you by this? Is it a light thing to forget the Law of God? Shortly in ſome Peril or other the Child of ſuch a Parent may as Certainly, and Suddenly Periſh, as if God had Quite forgot to preſerve it.

Jehovah. I will make it as the mourning of an Only Son, and the end thereof as a
* Am. 8. 10. *Bitter Day* *.

Fath. The Lord have mercy on me, and mine! Let me hear how I am to Inſtruct my Children by Example.

(2) By Example.

Min. You ſhall. The Word [Example] is from *Exemplum*, παράδειγμα, A Pattern, a Copy, an Example] for one to follow. *Look that thou make them after*
† Exo. 25. 40. *their Pattern* †. Heb תבנית A Pattern] of בנה To build] Good Example, added to Good Doctrine, builds upon a Good Foundation. *He ſhall write him a Copy* *. *Heb*
* Deu. 17. 18. משנה A Copy or Example] of שנה To repeat.] Good Example muſt be Frequent.
† Joh. 13. 15. *I have given you an Example* †, Ὑπόδειγμα, An Example] of Δείκνυω, To ſhew] q. d. *Let men See your Good Works* *. As Good
* Mat. 5. 16. Doctrine muſt be Audible: So Good Example, muſt be Viſible. Good Doctrine, and Good Example, muſt be Both linked together as Unſeparable. If Doctrin be Good,

Example by good Works.

Good, and Example Bad: you Do and Undo, and do Nothing, except what is Worse than Nothing. As the fooliſh woman plucks down her Houſe with her Hands †, So will you with Bad Deeds, pull down what you ſet up with Good Words. The Moral of that Fable of the crooked Crab is to our purpoſe, viz, The Old ſaid to the Young, *Go forward*] The Young ſaid to the Old, *Shew me the way then*] The Old went Backward, and Side-long: The Young followed, ſaying, *See Mother, I go Juſt as you do.*] By Reaſon of your Childrens Corruptions, they will Sooner follow your Bad Example, than your Good Doctrin. Let parents Doings, or Sayings be Bad, *their poſterity Will approve them*, Heb, *they will* •*delight in their mouth* *. N B. The Snuffers to Clear, or Mend the Light in the Tabernacle, were of Pure Gold †. So muſt your Life be, a Holy, Godly, Golden Life: if you will Mend the Life of others. With what Indignation does Chriſt ſpeak to them that will mend Others: and will not mend Themſelves! *THOU Hypocrite, firſt caſt the beam out of thine Own Eye* *. This following is a Fearful Reflection out of the Mouth of the Almighty. *Thou which teacheſt Another, teacheſt thou not thy Self? Thou that preacheſt a man ſhould not Steal, doeſt THOU Steal †? Thou that*

† Pro. 14. 1. The Crab. * Pſal. 49. 13. † Exo. 37. 23. * Mat. 7. 5. † Ro. 2. 21.

ſayeſt a man ſhould not Commit Adultery, doeſt THOU Commit Adultery? What will God ſay of ſuch a man! Why is not here ſome Black Brand put upon this Perſon? NO, [*This is that King Ahaz* *.] Why not that Wicked King *Ahaz?* NO, that is too great a Favour for him: then he goes among the Herd (of ſwine) and hath a great many Fellows. [*O Generation* †.] Why not of Vipers? for God bids the Heavens be aſtoniſhed at their Sins. NO, that is too Little: and God ſeems to be at a Loſſe for a Title, or a Brand, Black enough for Such Sinners.

*2 Chr. 28. 22. A fearful favour.

†Jer. 2. 31.

¶ By good words.

¶ Let Good Example be both in Works, and Words.] Some, when they have given Good Doctrin by Words, give Bad Example by Words, viz, by Idle, Unprofitable Prattle. And by Back-biting, and Clamouring againſt Chriſtians, in their Childrens hearing. When Parents Tongues are ſet on Fire of Hell, then they make a Pleaſant Ditty for the Devil, i e, To hear, and ſee them Sow the Seeds of Indignation, (againſt Profeſſors, and Religion at once) into the Hearts of their Own Children. *A wholeſome Tongue is a tree of Life* *, but ſome Parents Tongues will be the Childrens DEATH.

A paſtime for Satan.

*Pro. 15. 4.

Fath. That is Very Sad indeed. But are there not ſome Conſiderable Circumſtances, belonging to this Subſtantial Work of Education of Children?

Min.

Min. Yes, Very Conſiderable. The Circumſtances of an Action are uſually theſe ſeven, Thus Verſified [*Quis? quid? quibus? ubi, cur? quomodo? quando?*] The Perſon, who.] The Thing, what.] The Means, by which.] The Time, when.] The Place, where.] The Manner, how.] The End, to which.] As to this Action of Education of Children, Here is,

Firſt. The Perſon, Acting.] viz, The Parent, who hath Begot, or brought Forth: for a Saviour, or a Deſtroyer. Who is under God's Solemn Charge: of which he muſt give Account to GOD. And without whom, the Child had Never been Miſerable: neither Here, nor in Hell. Circum. 1.

Second. The Thing, Acted.] viz, The Education of the Child. Circum. 2.

Third. The Means, by Which] the Child is Educated, viz, [Inſtruction] by [Doctrin] and [Example] Paſſed: and by [Correction] to Come. Circum. 3.

Fourth. The Time, When.] (1) The Time of Life. Begin in the Morning of this Day, i e, as ſoon as Ever a child is Capable of any inſtruction. *Manè*, Early] is Gods Adverb, and *Hodie*, To day.] But, *Mane*, Stay, Defer till to Morrow] is the Devils Verb Imperative. But, NOW is a Monoſyllable, that will puzle a Philoſopher to divide. Begin Betime. The ſooner the Safer, and the Eaſier. A Child is not Circum. 4.

hardened in Sin, and ſettled on Sands, as a Man is. N B. Sin and Self, are the Principles, and Ends of All carnal mens Actions. If one be a long time Rooted, and Setled in Sin, he is as hardly changed as the Ethiopians Skin, † *Jer.* 13. 23. or Leopards Spots †: and So if one be long Setled on the Sands. OH this ſame Religious Self! Self, Adorned with Duties, Excellent Painted Performances! A Self righteous Rock, that hath been building twenty or thirty years! To pull all Down, to Raſe it, to caſt it Away as a Menſtruous Cloth, and ſay unto it, *Get thee Hence* *: this goes againſt the Hair. To * *Iſa.* 30. 22. deny Sinful Self, and Religious Self, of So long ſtanding: are Mighty Works. Once more I muſt ſay, Begin Betime. Your Lads ſeem to be ſeven, or eight years Old. You ſhould have begun five or ſix years Ago. N B. *From a Child,* ἀπὸ βρέφους, *From an Infant thou* † 2 *Tim.* 3. 15. *haſt Known the Holy Scriptures* †. N B. Parents Expreſſions, make Impreſſions, upon Childrens Memories, e g. A Godly Woman being often in Trouble, did for her Comfort, * Pſal. 18. 46. uſually uſe theſe words, [*The Lord liveth* *] At length ſhe Sat Silent as one Swallowed up in Sorrow; which her child obſerving, Said, [*Mother, is God Dead now?*] And this Shamed her out of her Sorrow. This Inſtance ſhews, the Aptneſs of Children to remember what they hear from their Parents: and, the Uſefulneſſe of Children to their Parents, if Well Educated.

A Pretty ſpeech.

Out

Out of the mouth of Babes and Sucklings haſt thou ordained Strength, to Still the Enemy †. By this Childs Words, it ſeems Satan was Stilled from his buſie buffeting of the Childs Mother. ¶ (2) The Time of Day. [*When*] *thou ſitteſt in thy houſe,* [*When*] *thou walkeſt by the way,* [*When*] *thou lieſt down,* [*When*] *thou riſeſt up* *. Take Any opportunity: any Seaſonable Time; and ſome Unſeaſonable. *Be inſtant, In ſeaſon, Out of ſeaſon* †. Write *Apelles* Poſie, upon your Poſts, viz, [Let No Day paſſe without a Line.] Draw One Line a day at Leaſt. Do Duty Daily.

† Pſal. 8.2.

* Deu. 6.7.

† 2 Tim. 4.2.

Fift. The Place, Where.] When, expreſſes [Time] and implies [Place] q d, [Where] *thou ſitteſt*] viz, To Work, To Reſt, To Eat. (1) To Work] Talk of Gods Work. Men can talk of the World at their Work. (2) To Reſt] Talk of Eternal Reſt, and Eternal Wrath. Men can talk of the World when they are Weary. (3) To Eat] Talk of the Bread of Life. Turn Temporal Mercies into Spiritual Diſcourſes. Let Eternity be your Table-Talk. This leads me to teſtifie againſt the Vain Table-Talk, of Prophane and Profeſſing People: which profits not, Soul, Body, Man, Woman, or Child: yet as Common as the Day. And which (if a Stranger be at Table) conſiſts much of a Company of ſuch common Silly Complements, as I am aſhamed to name, viz, Pray eat. You are very well-

Circum. 5.

Table traſh.

come. I am Sorry I am no better provided, I doubt I did not cut well. Pray pick a bit where you like. You do not think your self welcome. And Finally, I see I have but troubled you to sit down.] At which Trash I wonder people do not Blush, and with Shame sweep it out at Door, as Dirt. It's Sad to consider what Superfluity of Vanity, flows from the Mouths of Professors. And its a Marvel men have not Worded away All their Mercies.

Moses Table talk. N B. *Moses* had a Great Stranger at His Table: and with him *Aaron* and all the Elders of Israel: and, *they came to eat bread before GOD**. As in his Presence, with Reverence to feed with Fear, lest their Table be made a Snare. To feed without Fear, is Fearful. Such are called *Clouds without Water, Trees without Fruit, Twice Dead, to whom is reserved the Blackness of Darkness for Ever*†. See some of *Jesus* Christs Table-Talk, who saith to YOU, Learn of ME. *Mat.* 9. 10, 11, 12, 13. *Lu.* 7. 36, 40, to 50. Ch. 11. 37, to 51. Ch. 14. 7, to 25. Ch. 15. 4, to 32. Ch. 22. 14. to 39. But let us see where we are [Where] *thou walkest by the Way.*] Talk of the Way to Heaven, and Hell. Walk is frequently full of Empty, Vain Talk: let your Walk be full of Vertuous Talk. [Where] *thou liest Down*] i e, in Bed, an Embleme of the Grave. In which Bed a man is as Buried Alive, above ground, all but the Head. And that is an Embleme

* Exo. 18. 12.

† Jude 12, 13.

Jesus table talk.

bleme of Christ, the Christians Head, who keeps out of the Grave while his Body (the Church) is buried: *Death hath No more dominion over Him* *. [Where] *thou riseſt Up*] i e, out of thy Bed in the Morning, an Embleme of the Reſurrection of the Body out of the Grave: by vertue of Christs Reſurrection, and Life. By Reaſon of the Head being kept out of the Bed while the Body Sleeps, the Body Riſes in the Morning (for if the Head was buried in Bed as the Body is, the whole would be Smothered and Dead) So by vertue of Christ the Head, who is Above ground, above Death, Alive, THE Reſurrection, and Life: ſhall Saints be Raiſed out of their Sleep. I inſtance theſe Emblems to ſhew you how Lying Down, and Riſing Up, does miniſter occaſion of Talking to your Children. Embleme * Ro. 6. 9.

Sixt. The Manner, How.] (1) Speak Plainly.] In all Points, Study the moſt Plain Expreſſion, and Explication of Words imaginable. What I ſpeak not ſo Plain to you, I leave with you to Explain to them. I ſpeak to a Man, you to Children. That Key which will moſt eaſily open the Door (though made of Iron or Wood) is to be uſed rather than a Key of Gold that will not open it. So ſuch Plain Wooden Words, which do open Truths: rather than Fine Words, which like Paint on a Window, that lets not In, but keeps Out the Light. I have heard a Man (a Teacher of Men) Circum. 6. Simile

ſpeak

ſpeak to a Child in ſuch a Pathetical, Rhetorical, Myſtical Strain: without Conſideration of Condeſcenſion to the Childs Underſtanding: that I have Utterly abhorred it. And had much rather Such had ſat Silent, though it was to my Own, which I Much Deſire ſhould hear the Words, by which they may be SAVED. ¶ (2) Talk Enticeingly,] ſpeak Pleaſantly, Alluringly, Affably, Kindly, Winningly. Deliver things in words of Down. Speak Roſes, and Hony into their Hearts. Let your lips drop as an hony comb. e g. [Come my Sweet Child: Thou muſt not do SO, That is SIN: SATANS Service. He would have thee to Hell: to pay thee with Eternal Pain. But do Thus: This is GODS Service. Love GOD, Serve Him, Fear Him, and it will be well with Thee for Ever. I do SO love thee, I Long to have thee Saved: I cannot Endure thou ſhouldſt be Damned. Be Ruled without the Rod: it grieves me to whip thee, &c.] Thus Win them by working on the Will. You know the Phraſe [*John* is a good Boy, when Will is at Home:] an Up-hill way, is a Down-hill way to a Willing Mind. Let the Law of Kindneſſe be in your Tongue, and *your Children will ariſe up, and Call you Bleſſed* †. ¶ (3) Talk frequently.] *Thou ſhalt teach them Diligently to thy Children*, Heb, *thou ſhalt Whet them to thy children* *. The Hebrew word שנן To whet,] hath affinity with

† Pro. 31. 26, 28.

*Deu. 6.7.

with שנה To repeat] which ſignifies, the Word Cuts, and Pierces, by Frequent Repitition. An Edge-Tool is Whet, by many Motions, and Rubs upon the Whet-Stone: and the Stone made Bright thereby: So is the Word Sharpened, and the Heart Brighten'd, and Quickned, by Frequent Repitition. But this requires Diſcretion, i e, ſo to whet as to ſet an Edge On, and not whet it Off again: in which work, *wiſdom is profitable to direct* †. *She openeth her mouth with Wiſdom, and in her tongue is the Law of Kindneſſe* *. A law hath Force, and Power to prevail: So words ſpoken with Wiſdom. *The words of the Wiſe are as Goads* †, they will Prick: *and as Nails faſtened*, then is a Word well Driven, when it Nails the Heart to God. Do not Do, and Undo, as you will if you Overdo. Children muſt not be over-Driven. *Let my Lord paſs over before, and I will lead on Softly, as the Children be able to endure* *. *Then ſhall the Lambs feed after their Manner* †. N B. Children well educated, have Two Titles in the Bible to teach Parents the Neceſſity of Frequent Inſtruction, with Diſcretion (1) [Arrows *.] Will a Knotty Crooked Stick be made a Straight Arrow with eaſe, without Work, and Art? (2) Polliſhed Stones †.] Will Rough, Rocky, Cragged Stones, become Smooth Polliſhed Stones, fit for a Princes Palace, without Pains and Skill in Paring and Hewing? No, nor (ſome) With it

Simile.

† Ecl. 10. 10.
* Pro. 31. 26.
† Ecl. 12. 11.
* Gen. 33. 14.
† Iſa. 5. 17.
*Pſal. 127. 4.
† Pſ. 144. 12.

it neither, who after Hewn, are Slain, as fit
* *Ho. 6. 5.* for nothing but Slaughter *. Its ſad when the
† *Ezek. 22.* Sword comes to contemn the Rod †. The
13. Rod is to Convert, and Save. The Sword to
Kill, and Damn. When the Sword does it's
Work, it contemns the Rod, becauſe that
did not Do it's Work. But Frequent Inſtruc-
tions, are Frequently Effectual. *The waters wear*
* *Job 14.* *the Stones* *. How ſo? If a Flood fall on a
19. Flint at Once, it wears it not: but it's fall-
ing by a Drop at once, Does it. *Gutta ca-*
vat lapidem, The ſoft drop hollows the hard
Stone,] i e, by falling from the Eaves of an
Houſe off the End of a Straw. Thus words
Frequently falling from Parents Mouths, upon
Childrens Hearts. Smal Acts continued, will
produce Great Effects.

Circum. 7. Seventh. The End, to Which Children are
Educated.] viz, That Children may be Con-
verted, and Saved, Soul and Body: from Hell,
to Heaven. That Parents may be Satisfied, and
Comforted in them, in Life and Death. That
God may be Served, and Glorified by them.
And, They Glorified with GOD, for Ever-
more. So much of the Circumſtances of Edu-
cation.

Fath. If my Children be willing to hear and
learn Inſtruction, how ſhall I Carry it to them?

Min. If your Children deſerve Praiſe,
Pray let them have it: i e, So much as will
encourage them to Be, and Do better. Not
too

too Much I pray. Praiſe may ſoon Spoil. *As the fining pot for Silver, and the furnace for Gold, ſo is a man to his Praiſe* †, i e, ſo is a mans Praiſe to Him.] The fining pot and furnace, Try the Silver, and Gold, and diſcover the Droſſe: ſo a mans Praiſe will Try what mettal he is made of: it will diſcover his droſſe, i e, Pride, Vanity, Levity. A man can neither be too Worthy, nor too Wary of Praiſe. Caution. † Pro. 27. 21. Simile

Fath. How if All the good Inſtruction I can give them, hath No good Operation upon them.

Min. If Words will not Work, try what Tears will do. Go King *Edwards* way to Work, viz., When he could not prevail againſt *Cranmer*, and *Kidley* with Arguments, he Wept: he fell a Crying, and then they were overcome. Tears are Crying Words, heard as High as Heaven: *the Lord hath heard the voice of my Weeping* *. Tears have Piercing Tongues. One would think the Tears of a Father, ſhould break a Heart of Flint. K. Edw. the 6th. Crying Words * Pſal. 6. 8.

Fath. How if Crying Words will not work on the Hearts of my Children?

Min. Then try what Dying Words will do, when That Day Comes. Leave Dying Words behind you, to work when You are Dead. Dying Words may be Living Words, by which you may ſpeak when Dead, as *Abel* Did †. Gather your Children about your Death-Bed, as *Jacob* did. *Jacob called unto his* Dying Words †Heb. 11. 4

Sons,

*Sons, and ſaid, Gather your ſelves and hear ye ſons of Jacob, and hearken to Iſrael your Father**. q d, Come my Dear Children, Hear the words of your Dying Father. But, Do not defer any one Dayes Duty, till your Dying Day. A Dying Dayes work is a Great Dayes work of it Self, without any work that layes Behind. It's the Greateſt Dayes work of All the Dayes of a mans Life. The Word [Die] is but Small, but the Work [Die] is Great. Beſides, ſhould you defer your Duty till you come to Die, your Children will think you want Sleep, and and are Light-Headed, (your talk being unuſual, and ſtrange) and ſo will not regard your words. Do your Duty Daily while you Live, that when you come to Die, you may ſay to your Children, as Mr. *Bolton* ſaid to his when he was Dying, viz, *None of you will Dare to meet me out of Chriſt, in the Judgement Day.* Now; let us come to the Second General Head, viz, [Correction] But——— Do you not See? One of your Sons hath given us the Slip. Pray Recall him quickly.

* Gen. 49. 1.

Die, a little word, a great work.

Fath. HO Sirrah! Whither go You? Come again quick, I Charge you. Come not near that Coach there. You Jackanapes, will you Offer it. I would fain ſee that; Ay, Do, I would you Durſt.

Parent corrected.

Min. OH Good Lord have mercy on theſe Poor Children! What words are here from a Father, to a Child. [Sirrah, Jackanapes]

At at!

Atat! Papæ! Apage! OH! Alas, Out upon it [I would fain ſee that, Do, I would you Durſt] What is the Childs Diſobedience, deſirable to the Father? Conſequently, the Childs Damnation in Hell is deſirable. Under the Law the diſobedient Child was ſtoned to Death: under the Goſpel is Damned to Hell. Now I come to Direct you to Correct your Children: it appears you need Correction your Self.

Fath. Why does he Anger me then? I uſe to ſpeak ſo in my Anger: I cannot Help it: I mean him no Hurt.

Min. Why does he Anger me] I thought I had been Speaking to a Man all this while, Becauſe your Son is a Child, You will be So too. Becauſe He angers You: You will anger GOD. [I uſe to ſpeak ſo] OH How do you Accuſe your ſelf by this Excuſe! By this Reply, when a man is Accuſed of a Sin, he Accuſes himſelf of a Thouſand more, to clear One: and all that Aggravates that One. If I ſhould ask ſuch a man [Friend why do you Swear?] I am uſed to it, I cannot Help it, it's an old Cuſtom from my Cradle:] This Excuſe is Gods Great Charge: *This hath been thy Manner from thy Youth* †. And will a man clear himſelf with This? Will he defend his Neck with the Edge of the Ax? Save himſelf from being Drowned by leaping into the Sea? From being Damned, by leaping Head-long into

† *Jer.* 22. 21. Sad Security.

into Hell? When God (on his Throne) brings this man to the Bar, q d, [Come Sinner, Thou haſt broken my Law, what Reaſon canſt thou render why I ſhould not Rend thee in Pieces?] Lord I Uſed to do So.] What will this man mock God to his Face? when Mighty Men cry Mountains fall on us, and hide us from his Face.] But why do I talk to you? for [you cannot help it.] If you cannot, you are under the Power of Sin: that is a Sad Caſe. But ſome Cannot, becauſe they (Care not, or) Will not. A carnall man Cannot, Believe, Repent: theſe are the Supernatural Gifts of God. But a carnal man Can Forbear, many Sins, if he Will. e g, Suppoſe, he that is Drunk muſt pay a Hundred pound, or his Head. He that Swareth an Oath: Ten Pound or have his Tongue cut out. And this by a Law, the Penalty of which there is No Poſſibility of eſcaping. Then mens Power to paſſe by an Alehouſe, and Bite in their Oaths, would appear. They that Cannot go in the Way of heaven, becauſe they Will not: Shall not go into the Joy of heaven, becauſe GOD Will not. When he that carnally cries [I Sin, I Cannot Help it,] ſhall cry [LORD, Lord, Heaven GATE is Shut, I Cannot Enter:] then (in effect) will God reply [I Cannot Help it] I Muſt be Juſt.] Now in ſaying you Cannot help it, when you Can: inſtead of Repentance for Sin, you adde Sin to Sin: for this God adds

Peril produces power.

adds Wo to Wo. To cover Sin with Sin, is a Sad covering for Sin: for which God covers Sorrow with Sorrow, by adding Sorrow to Sorrow. By this Plea, you think to Palliate, and Leſſen ſin: That is the way to waſh the Devils Face, but you make it Never the Whiter. By this pretended Infirmity, you expect the Benifit of Immunity: but, *He that covereth his Sins ſhall not Proſper* †: but Periſh. † Pro. 28. 13.
A young man in the Tavern, ſeeing *Diogenes*, fled farther In, to be out of his Sight. Nay, ſaid *Diogenes*, the farther thou fleeſt In, the more thou art In the Tavern.] *And be ſure your ſin will find you Out**. [You mean your children no hurt] Suppoſe you were Sick of the Plague, and ſhould go among your Children and breath into their Mouths: and I ſhould cry out, OH Mad Man, what do you Mean! Will you reply [I mean no Hurt. * Nu. 32. 23.

Fath. I confeſſe its very bad for Parents to uſe ſuch words to Children. I did not think there had been ſo much evil in ſuch words as now I ſee there is. I accept of Reproof for them. Now having Corrected me for my Carnal language: I Pray proceed to the Second Head, viz, Correction for my Children, and Direct Me to Correct Them.

Min. I will ſo. The word [Correction] comes of the Latin *Correctio*, of *Corrigo*, To make ſtraight] of *Rego* To rule] as ὀρθόω of ὀρθὸς, becauſe Children are Crooked, and Unruly; Correction

rule, i e, they do not accord in Heart and Life, with the Straight Line, and Rule, of Gods Word.

Fath. What am I to Correct my children For?

Min. For what God Corrects His children. GOD corrects Man for Iniquity, and Man must correct Children for the Same.

Fath. How am I to Correct my Children.

Min. Correction is twofold, viz, [Verbal] and [Verberal,] i e, with the [Word] and with the [Rod.]

Fath. How with the Word?

Min. You must Rebuke, Reprove, and Chide your Children, for their Faults.

Fath. I had need have some Direction in so Doing.

(1) Correction with Word.

Min. In this General Head, viz, [Correction] both with [Word] and [Rod] I shall omit that sevenfold order of Circumstance, used under the First General Head. And the Sum of So many of them as are to our Purpose: I shall Digest into a Rank of Directions.

Direct. 1. Simile.

¶ 1) Do it Timely, while Tender.] Take a twig of a years growth, and you may bend it which way you Will: and straighten its crookedness at Ease. But let it grow crooked many Years, and it will Break before it will Bend. But you can neither Bend it, nor Break it.

Parents

Parents from Children, muſt their Vices Weed:
As they ſpring Up, before they run to Seed.

¶ 2) Do it Secretly, and Sweetly.] Pills of Reproof for Children, are to be given Secretly: and in Sugar, or Honey, Gilded over with Gentleneſs. Some Parents Rebukes, are like Fools Bolts: [Soon Shot:] Bolted out in Any bodies preſence, to the childs Diſcouragement †, Grief, and Diſgrace. And if a parent takes away a childs Good Name, what hath it Left to Loſe? Direct. 2. Simile. Read †Col 3.21.

¶ 3) Do it Proportionably, to the Fault.] Reprove for Smal Faults, with Soft Words. As *Mary* when ſhe ſuppos'd her Child was in Fault! *Son, Why haſt thou thus dealt with us? behold, thy Father and I have Sought thee Sorrowing* *. To Cauterize, and Cut a ſmall ſwelling, which a little Soft, Sweet Oyntment will Aſſwage: is Vanity, and Cruelty. *There is that ſpeaks like the piercings of a Sword: but the tongue of the wiſe is health* †. Direct. 3. * *Lu.* 2.48. † Prov. 12. 18.

¶ 4) Do it ſometime more Pathetically, as you ſee Cauſe.] e g, *What, my SON! and what, the Son of my WOMB!** and give thy ſtrength to Women, and Wine.] So you, What my SON! and Curſe, Lie, Steal. My SON! and a Swearer, a Sabbath-breaker, a Gameſter, a Fooliſh Jeſter. *If a man ſin againſt the Lord, WHO ſhall intreat for him* †. *If thou forſake him He will caſt thee Off for EVER**. Direct. 4. *Pro. 31. 2. † 1 *Sam.* 2. 25. * 1 Chro. 28. 9.

¶ 5) Do it ſomtime more Piercingly. Ac- Direct. 5.

company Sharp Words with a Cutting Countenance. *Eli* reproved his Sons for their Great Sins, with Solemn Words, but not with Sharp Looks, Heb, ולא כהה בם *He frowned not on them* †. He ware too Smooth a Brow, for the work of Reproof, for Such Sins. The Heb, כהה signifies to look Dark, frown and wrincle, as when the moisture is gone.] In great grief the blood returns to the Heart for its relief, and that makes the Face Pale as Death. *Eli* wanted a suitable Sense of his Sons Sin, to Sad, and Horrifie his Heart, and make his Face look dark as Death on them, when their Death lay at Door. What then? *I will Judge his house for Ever for the iniquity which He knoweth: because his Sons made themselves vile, and he restrained them not*, Heb, *frowned not on them.*

† 1 Sam. 3. 13.

6 Direct. ¶ 6) Do it Scripturally.] Oppose their Sin against GOD, with Gods Word, against their Sin. Oppose them with Gods Commands, which are contrary to their Sin: by which their Sin is Forbid. And with the Threats of Gods Judgments against Such Sin, as they are Guilty of. Gods Word is called the Sword of the Spirit *. Handle it Well toward the Spirits of your Children. And then the Word of Correction, may be a Sword to Kill their Corruption. Thus far of Correction, with the [Word.]

* *Eph.* 6. 17.

Fath. How am I to Correct my Children with the Rod? Min.

Min. Firſt let me give you ſome Scriptural Account of the word [Rod:] In doing of which I ſhall take notice of a fourfold Rod. Rod fourfold.

¶ (1) A Civil Rod] in the hand of the Magiſtrate:] e g, *Moſes* Rod. It was called the Rod of God †. And it may be called a Miraculous Rod: by it Waters were turned into Blood *. Duſt turned into Lice †. Thunder and Hail fetched from Heaven *. Locuſts brought, ſuch as Never the like before nor ſince †. The Red Sea divided. The Rock made to run Water *. And yet this was but the Staff, with which *Moſes* had kept *Jethro*'s Flock †: now ſet apart for other Service. And when Kingly Government was ſet up, God took *David* (with his Sheep-Staff) from following the Sheep, to Feed, and Rule Iſrael *. And Kings did formerly uſe ſuch Staves as grew out of the Ground: but afterward for their Glory, they were made of Gold: *The King held out the Golden Scepter to Eſther* †. The Heb is שרבט *Sherbet*, Greek, Σκῆπτρον, *Sceptron*: Hence the word Scepter: *The Scepter ſhall not depart from Judah* *. Here the Heb is שבט *Shebet:* this word is frequently tranſlated [Rod:] Scepter or Rod it ſignifies Rule. It hath been the cuſtom of a Perſon in Authority, to have a Staff or Rod in his hand as a ſign of Dignity. It was a cuſtom to carry a Rod before a Roman Ruler. Some ſuch cuſtom is to this Day in uſe [as with our Lord

† Ex. 4. 20.
* Ch. 7. 20.
† Ch. 8. 16.
* Ch. 9. 23.
† Ch. 10. 14
* Nu. 20. 10
† Exo. 3. 1.
Ch. 4. 2.
* Pſal. 78. 70.
† Eſt. 5. 2.
* Gen. 49. 10.

Major) to carry a Scepter, Sword, or Mace, as a Token of Authority. This Civil Rod was Uncivilly used, and Horribly abused, when (with it) the Jews smote *Jesus the Judge of Israel upon the Cheek*†: for which the Scepter departed from Judah. *Felix quem faciunt aliena pericula cautum.* ¶ (2) An Ecclesiastical Rod] in the hand of the Minister.] Saith *Paul* to Christs Church at *Corinth*, *Shall I come unto you with a Rod*†? viz, To rebuke the proud Spirits of such as were puffed up: with such Reproofs, and Censures, as the Case of the Offender called for. ¶ (3) A Divine Rod] in the hand of God.] This signifies Gods Soveraignty over All, to Rule as he please: the Godly in Mercy, the Wicked in Judgment. God would Rule the Godly by his Word. As he Saves by the Grace of the Gospel, he would Rule by the Government of the Gospel: i e, his Holy Laws. But if the Word will not Rule, the Rod shall. If for our Rule we would make More use of Gods Word: God would make Lesse use of his Rod. Gods Rod with which he whips his children for Sin (many times) is Men: *I will be his Father and he shall be my Son: if he commit iniquity, I will chasten him with the Rod of Men**. *Solomon* sinned, *And the Lord stirred up an adversary, Hadad*†. *And God stirred him up another adversary, Rezon**. *And Jeroboam lift up his hand against the King*†.

† *Mic.* 5.1.

† 1 Cor. 4. 21.

* 2 *Sam.* 7. 14.

† 1 King. 11. 14.

* Ver. 23.

† Ver. 26.

Thus

Thus God gathers a Rod, Ties theſe twigs together, Whips his Son, Does his work upon Mount *Zion:* Then throws the Aſſyrian, the Rod of his Anger into the Fire *. And Sickneſſe is Gods Rod: *Hear the Rod, and him that hath appointed it* †: *I will make thee ſick in ſmiting thee, becauſe of thy ſins* *. The wicked are ſpared, *The Rod of God is not upon them* †: but when it comes it is to Ruine them: *Thou ſhalt break them with a Rod of Iron* *. N B, If the Godly be not Ruled by the Word, they ſhall be Ruled by the Rod: but if the Wicked be not Ruled by the Word, they ſhall be Ruined by the Rod or by the Sword. ¶ (4) A Paternal Rod] in the hand of the Father:] with which he is to Rule the Child, when the Word will not Do. The Parents Rod may bare all the Former Titles. [A Civil Rod] as it reſpects the Fathers Authority, and the Childs good Manners toward Men. [An Eccleſiaſtical Rod] as it reſpects the Childs Obedience to God. [A Divine Rod] as it is by the Divine Appointment of God. Now N B, In all theſe, the Original Word ſignifies a Staff, to Stay or Lean upon. e g, (1) The Civil Rod מטה *Matteh*, A Staff †. (2) The Eccleſiaſtical Rod, ῥάβδω*.] *Provide no Staff,* ῥάβδον†.] *Jacob worſhipped leaning upon the top of his Staff,* ῥάβδου *.] In theſe 3 Texts the Greek word is the ſame. (3) The Divine Rod מטה *Matteh Baculus*, A ſtaff †. (4) The Fathers Rod for the Child שבט *Shebet*, A ſtaff to Stay upon *.

* *Iſa.* 10. 5, 12.
† *Mic.* 6. 9.
* Ver. 13.
† *Job* 21. 9.
* Pſal. 2. 9.
God will Rule or Ruin.
† Exo. 4. 20.
* 1 Cor. 4. 21.
† *Mat.* 10. 10.
* Heb. 11. 21.
† *Mic.* 6. 9.
* Pro. 23. 14.

Fath. What are we to learn by this?

Min. The Parallel of the Rod and Staff.] If a Staff be laid By, its no Stay: but if it be Handled, and well Uſed, its a good Stay to the Body. So (1) If the Magiſtrate handle his [Rod] i e, So officiate as to perfom his part Well: So act as to exerciſe a Good Conſcience: it will be a Good Stay to his Mind. In that Rebellion of *Korah* againſt *Moſes* that great Magiſtrate which made his Body fall Flat *, what ſupported his Spirit? *I have not taken One Aſſe from them, nor hurt One of them* †. (2) The Apoſtles were preſſed out of Meaſure, above Strength, deſpaired of Life*: what was their Stay? *Our rejoycing is This, the Teſtimony of our Conſcience* †. (3) If God's Rod hang at our Back,] If we believe it's in Love, if we take it in the hand of Faith for a token of Eternal Love, if we Thus handle it, it's to us a Staff: *Thy Rod and thy Staff, they comfort me* *. *David* was in a Fearleſſe, Faithfull frame: and then though in the valley of the ſhadow of Death, he would fear no Evil. God's Rod is ſometimes Terrible: as *Moſes* Rod when turned to a Serpent. Fear makes him Flee from it †. But when he handled it in Faith and Obedience, it ceaſed to be a Serpent to Slay him, and became a Rod to Stay him. (4) The Fathers Rod] If he uſe it Well it will be his Staff: *Correct thy Son and he ſhall give thee Reſt* *. If the Rod be So uſed as to fetch Folly out of the childs Heart, and make

*Num. 16. 4.

†ver. 15.

*2Cor. 1. 8.

†ver. 12.

*Pſal. 23. 4.

Simile

†Ex. 4. 3.

* Pro. 29. 17.

it

it Wiſe, what then? *My Son, if thine Heart be Wiſe, my Heart ſhall rejoyce, even mine* *, Thus if Good Succeſſe. But if No good ſucceſſe, yet if the Parent perform his Part, it will be his Stay, though the Child falls Down into Hell Fire. * Pro. 23. 15.

Fath. Now give me ſome Direction in this Rod Correction.

Min. I will ſo. The firſt Direction ſhall be by way of Caution, with reſpect to the Original Signification of the word Rod, viz, A Staff. Hence you are in NO wiſe to imagine that you may beat a Child with a Staff, as if you were to beat a Bull or a Bear: in ſo doing the Child may reply as the Philiſtine to *David, Am I a Dog?* NO, but with a Rod of ſmall Twigs, or ſuch like, which will Smart, but not Hurt. 1 Direct. for Rod Correction

¶ 2) Do it Timely] *Chaſten thy ſon while there is hope* †, q d, There will be No hope if hardened by long neglect. So heart hardening is Sin, that ſome Children under the Rod have reply'd to their Parents [Ay, Kill me if you will, I will Never yield.] Childrens corruptions are the Cords, by which Satan binds them to the Stake to be Burned: and draws them down to Hell to be Damned. If you will cut theſe Cords do it Early, and you do it Eaſily. But while you neglect your Duty, Behold a Double Miſerie: viz, Satan is both Softening your Childrens Hearts for his own Suggeſtions; and Hardening them againſt your Inſtruction, and Cor- 2 Direct. *Pro. 19. 18.

Correction. So that the Heart will be as Soft Wax to Satans Temptation, to receive the Leaſt Impreſſion: and as a Hard Flint to GODS Word and Mans Rod. Till at length it may be to as much Purpoſe to correct a Child, as to whip a Poſt, or a Wild Beaſt.

Paſt Cure.

3 Direct. ¶ 3) Do it Tenderly, Lovingly, Pitifully, Patiently:] Not Paſſionately, Wrathfully, or Angerly. It was a Sweet Saying of *Plato* to his provoking Scholar: [*I could find in my heart to Beat thee, but that I am Angry with thee.*] Some Parents will not correct their Children, till Provocation hath put them into a Paſſion. He that is moved by Paſſion to Correction, obeyeth not GOD, but the DEVIL, and Paſſion: and God will not Bleſſe, but Curſe ſuch correction. NB, God corrects His Children in Love: to learn you to correct Your Children in Love. Make it manifeſt to your childrens Conſciences, and Capacities, that you correct them in Obedience to GOD, and in Love to their Souls: and then it's like to have Good Succeſſe.

Parent learn of *Plato*.

Parents put Children to pain for Satans pleaſure.

4 Direct. ¶ 4) Do it Secretly.] Put not a poor Child to Publick Shame. Let not a child be Corrected, as if a man was to be Executed, i e, upon a Stage: but have it into the Houſe of Correction, i e, ſome cloſe Corner, or Chamber. If your Childrens Faults are offenſive to your Neighbours, or Publick: it's convenient to let them Know of Correction, for good Example Sake: and leſt they think you Wink at Wickedneſſe.

kedneſſe. It's good for Parents ſo to get the Art of this Work, that they may beget in their Children, a Good Opinion of Correction.

¶ 5) Do it Unanimouſly.] Let Father and Mother remember, the Inſtitution, Conjunction, Injunction of God, for their Union from the Beginning: *They ſhall be One* †. *Did he not make One? and wherefore One? to ſeek a Godly Seed*, Heb, *a ſeed of God* *. God is ſpeaking againſt Unlawfull Marriage, and Diſunion in Life. N B, Marriage according to Gods Inſtitution, accompanied with a Godly Converſation, and Union in the Education of Children: is an Excellent way of Good Succeſſe in ſeeking a Godly Seed. But if Diſunited in this Deed, if there be a Diſunion in Correction, the Faulty Child flees from one, to the other, for Shelter. And thinks the Child, of the next evil Act [I will Venture, for my Mother will ſave me from my Fathers Rod.] This Hardens, and Spoils: and makes a child Love one, and Hate the other: and love that parent Moſt, that Leaſt deſerves it. Note the Fruit of this Parental Diverſity of Education, by this Text. *A Wiſe Son makes a Glad Father* †: Why not a glad Mother too? It's when the ſons Wiſdom is a fruit of the fathers Wiſe godly education. [*But a Fooliſh Son is the heavineſſe of his Mother:*] Why not of his Father too? It's when the ſons Folly,

5 Direct.

† Gen. 2. 24.

* Mal. 2. 15.

† Pro. 10. 1.

is a fruit of the mothers Fondneſſe: which ſerves to make children Fools: which folly ſhe muſt Feed on as the bitter fruit of her doings. It's Strange yet True, viz, That Mothers had need Learn to Love their Own Children *. If they do not, they are like to Love them ſo as to learn God to Loath them: and ſo as to Shelter them from the Rod that ſhould Save them. Parents muſt not one Oppoſe another. But let Both agree, and Both be preſent, and Acquieſce in this Act, of Rod Correction. *Vis unita fortior.*

* *Tit.* 2. 4.

6 Direct. ¶ 6) Do it Proportionably to the Fault.] And that muſt be ſometime Softly and ſometime Sharply. If God will Plague *David*, and Spare *Doeg*, it is the Lord: let him do as he will. Gods Will is his Rule: Gods Word is Mans Rule: by which Word the offender is to be beaten *according to his Fault, by a certain number of ſtripes* †. To which the Law of the N T, is Conſonant *. And Laws of Juſtice, among Chriſtians, and Heathens: for even ſome of Theſe have been Excellent in their love To, and exerciſe Of Juſtice. Conſider what Circumſtances of a childs Fault do Aggravate it. e g, Such a Time, Sabbath Day, and in Sermon Time, Often Warned of it, Little Tempted to it, Done with Delight. Sweet Meat muſt have Sowre Sauce.] Conſider what may Leſſen the Fault, e g, Much Temptation to it, Little Warning of it, Ignorance of the Evil

† Deu. 25. 2

* *Lu.* 12. 47

Evil of the Act. He that knows and yet does evil, *ſhall be beaten with Many ſtripes* †: He that knows not, *with Few ſtripes.*] Much Correction, for Little Tranſgreſſion: is not Equity, but Cruelty. Little Correction, for Much Tranſgreſſion: is Impiety, Fooliſh Pity. Both Unjuſt, Unſuitable, Unprofitable, next to Nothing, if not Worſe than Nought. †Lu. 12.47

¶ 7) Do it Effectually,] To which end it muſt (ſometime) be done Smartly. A Rod is ſuch a Plaiſter for a childs Sore, as will not Cure without Smart. Let it Smart, till the child Submit. Let not the Rod Go; till the Child do kindly Kiſſe it away. God will do thus by His Children, and you muſt do thus by Your Children, or elſe you do nothing. Some parents think, if they whip away their Own Anger, though not the Childs Humour, the work is Done. There is a little Pleaſure for the parents Paſſion performed: and the poor child Put into a Paſſion †: in both which ſome Service for SATAN is done, and That is all. So much for this Rank of Directions. Now, If you have any Objections againſt Rod Correction, bring them Forth. 7 Direct. Read †Eph. 6.4.

Fath. I perceive by theſe two Laſt Directions, if my Children commit Great Faults, they muſt be Sorely Whipt. But I have ſuch a tender Love and Pitie to my Children, that I cannot find in my heart ſo to whip them. I know not what miſerie they may endure when Object. 1. againſt Rod Correction.

I am Dead: and I do not intend to Torment them while I Live.

An. Min. I like not ſuch Love: I am not pleaſed with ſuch Pitie: Love, Pitie, do you call it?

Fath. Yes, What elſe ſhould I call it?

Min. Hatred, and Cruelty.

Fath. That is Very Strange.

Min. And it is Very True.

Fath. I believe not Such Truth.

Min. Will you refer it to the GOD of Truth, and believe Him?

Fath. God forbid, I ſhould refuſe that.

Min. Then hear the Anſwer of GOD.

Jehovah. He that ſpareth the Rod, Hateth his Son, but he that Loveth him, chaſteneth him

† Pro. 13. 24. *Betimes* †.

Min. So, now I hope you will believe it's Truth.

Fath. I dare not deny it, but I underſtand not how it's Hatred and Cruelty.

Min. The Proverb will partly prove it, viz, Spare the Rod, and Spoil the Child. Fooliſh Pitie, ſpoils the Citie. By ſparing the Rod you chooſe rather to have your Child howl for ever in Hell, under Gods Wrath: than to cry a little under a mans Rod. This pitiful Pity to the Body, is Cruelty both to Body and Soul. And it makes a Man rather a Paricide than a Parent.

Object. 2. Fath. But may not I forbear when my child cryes Grievouſly, and Grieves me?

Min.

Min. No no, *Let not thy ſoul ſpare for his Crying* *. The Rod ſignifies Nothing without Smart. Your love is ſuch that you would fain deal ill with your Child, and ill requite your Father alſo. N B, God did not ſpare his Only Son, for his Strong Crying and Tears: viz, *O my Father if it be Poſſible let this cup paſſe from me* †: *Father Save me from this hour* *. From which he delivered him Not: but delivered him Up, to the Curſed Death of the Croſſe, for your ſake. And you will not Whip Your Son with a Rod, that cuts not Skin Deep, for his ſake. They that will not Correct a ſon at Gods Command, are very unlike to Kill a ſon at Gods Command †: as *Abraham* offer'd to do, his Son, his Only Son *Iſaac* whom he loved.

* Pro. 19. 19.

† Mat. 26. 39.

* Joh. 12. 27.

† Gen. 22.

Fath. When I go to whip my child for a fault he Cries and Begs, and Promiſes to do ſo no More: and then I think I do well to ſpare him. Object. 3

Min. And does he keep his promiſes?

Fath. I confeſſe he fails me in that.

Min. Why do you truſt him then?

Fath. Becauſe I hope he will be better next Time.

Min. Now you turn Child. This is a very Cheat. And what a Shame is it for a Man, to be Cheated by a Child: and by his Own, whom he Knows hath Deceived him. This will encourage a child to do Any thing: for he will think [it's but Crying a little when the

the Rod comes, and promiſing to do ſo no More: and my Father will Spare me, and I ſhall come off Clear.] And this will learn a Child to ſet Light by his Father, and So will he come under that Curſe †.

† Deu. 27. 16.

Object. 4. Fath. If I whip my Children, it makes them take Gods name in Vain, by crying, O Lord, Lord, O God: ſo I think I had better let them alone.

Min. That Cry is an Accident, and not your Intent. And you leave Off becauſe they give you cauſe to go On: for they are to be whipt for that Cry. And it is a ſign they want good government. But take heed you do not pretend Piety, when you intend fooliſh Pity: or pretend Conſcience, when you intend Negligence.

Object. 5. Fath. But one of my children hath ſuch Paſſions, and Fits, when Croſſed or Whipt: that I fear it will die Quite away.

Min. Fear not its Dying, in doing your Duty. But let us hear the Anſwer of GOD to this Critical Caſe.

Jehovah. Withhold not Correction from the Child, for if thou beat him with the Rod, he ſhall not Die *.

* Pro. 23. 13.

Min. So: I hope That fear is removed.

Fath. But how may I underſtand this [he ſhall not die?]

Min. Thus. (1) He ſhall not die under the Rod: Correction ſhall not Kill. (2) He ſhall not

not die as a Malefactor by the hand of the Magiſtrate. For want of the Parents Rod, ſome come to the Magiſtrates Sword, i é, the Gallows. (3) He ſhall not die an Eternal Death. *Thou ſhalt beat him with the Rod and ſhalt deliver his Soul from Hell* †. Through Gods bleſſing, Correction ſhall Iſſue in the Childs Converſion. † Pro. 23. 14.

Fath. A man cannot Convert a child by all the Inſtruction, and Correction in the World. Object. 6.

Min. By the ſame Argument all Miniſters Living may leave Preaching. But who would be thus deceived by SATAN? To make men Proud, he will ſuggeſt great matters by Doing. To make men neglect their Duty, he will ſuggeſt, their Doing will come All to Nothing. [All the Education in the World cannot Save a child.] But when by Neglect a child is Loſt, the ſame Satan will ſuggeſt [if the Parents Duty had been Performed, the Child had been Saved.] (2) Though You cannot Convert your children, GOD can Convert them By you. And make you Inſtruments in their Regeneration, as well as in their Generation. In their Second Birth, as well as in the Firſt. If you Will not be Inſtruments in Gods hand, Tell him ſo. If you Will: Do your Part, and leave God to do His. The Endeavour and Care belongs to You: the Cure belongs to GOD. (3) Though you cannot Con- Satans deceit.

vert them, you can Reſtrain them. For want of This, God threatned to Judge *Eli*'s houſe for Ever. (4) This Reſtraint, will prevent much Trouble, if God convert them by Other means. Trouble for Sin at Converſion from it: accords with the Meaſure of Sin, in the Commiſſion of it. The Greater ſin Before converſion, the Greater ſorrow, At, and After converſion. The Parent blames the Preacher for the Childs Terrour: when the fault is in the Father and Mother. (5) If your Children ſhould Never be Converted, but for Ever Damned: this Reſtraint will prevent much Torment. (6) And God will be Glorified by your Service. You will be Inſtruments of his Glory. And ſhall be Rewarded, *though Iſrael be not Gathered* *.

* *Iſa.* 49. 3, 4, 5.

Object. 7. Fath. But I ſee no good, whipping and beating children doth. And I have heard Mr *C* ſay, it hath done his Hurt: and if it were to do Again, he would Never do it: let Preachers ſay what they pleaſe.

Min. I ſhall pleaſe to ſay this for him, He that will learn of none but himſelf, is like to have but a Fool for his Maſter. No wonder if he ſlight a Miniſter, for he will defie the Almighty, and charge Infinite Wiſdom with Folly. viz, To appoint, to no purpoſe. To command Correction to Cure, and Mend children, which makes them Worſe. *Shall any teach GOD knowledge* †? God is ſo wiſe, he

† *Job* 21. 22

he Cannot be taught by Men. Some are ſo Unwiſe they cannot be taught by men. And Mr *C* is ſo wiſe he Will not be taught by men. He will neglect Correction, till a Child is Hardened. Then under Provocation, fall on in a Paſſion. To which Correction, God cleaves his Curſe. And then Mr *C* will caſt it Quite off, for he ſees no good it does. Becauſe he may not do it in the Devils way, he will not do it at all. This Peſt is ſo provoking, I Paſſe it: as not fit to be ſpoken to with Patience.

Fath. I ſuppoſe there are as wiſe men, who do not ſo ſtrictly Inſtruct, and Correct their Children, as there are that do. Object. 8.

Min. Tell not me of their Wiſdom, if the Word of the Only Wiſe God was never their Rule. Or if *they have left Off to take heed to the Lord* *. *The Wiſe men have rejected the Word of the Lord, and What Wiſdom is in them?* Heb, *the wiſdom of What Thing* †? not of the Stork, Turtle, Crane, Swallow: they know their appointed Times: but ſuch people *know not the Judgment of the Lord* *. Nor of the Oxe, or Aſſe: That, *knows his Owner*, This, *his Maſters Crib, but Iſrael doth not Know* †. The poor ſilly Ant, the pitifull Piſmire is preferred before Such wiſe men *. *Vain man*, Heb, *Empty man would be Wiſe*, (i e, counted ſo) *though man be born like the Wild Aſſes Colt* †. Man is ſo much a Beaſt, that he knows not he is a

* *Ho.* 4.10

† *Jer.* 8. 9.

* Ver. 7.

† *Iſa.* 1. 3.

* Pro. 6. 6.

† *Job* 11.12

Beaſt, till God hath taught him. And he Never learns to be a Man, till he learns to know he is a Beaſt. Ignorance is a Great enemie to Knowledge, but there is one Greater, i e, Self-Conceitedneſſe. *Seeſt thou a man Wiſe in his own Conceit? more hope of a Fool than of him* *. They are the Wiſeſt and Beſt Men, who Beſt know they are Beaſts †.

* Pro. 26. 12.
† Pſal. 73. 22.
Pro. 30. 2.

Obiect. 9. Fath. But we muſt not take Gods work out of his hand.

Min. No: but we muſt take Our work into Our hand: and not ſuffer Satan to take it Out of our hand. Your words, I once heard fall from a Miniſters mouth: but it was to me a Hateful Morſel. When a Parent is expreſſing his deſire to do his duty to his Children, then for a Preacher to reply [So ſo, we muſt not take Gods work out of his hand.] Thus for him who ſhould Provoke a parent to his work, to Obſtruct him in it: O Hateful, Sottiſh, Senſuall, Satanical Saying!

Obiect. 10. Fath. I have heard Mr. *C.* ſay, he beat one of his Boys, and he Ran away, and Never heard more of him to this Day. It ſhall be an Item, for Me.

Curſed correction. Min. SO: There is Correction, with an Execration, and No Benediction: and the parent puniſhed by way of Retaliation. His diſobedience to GOD, in not giving his ſon due Correction: is puniſhed by his ſons diſobedience to Him, not counting Correction worthy

thy of Acceptation. The Father ran away from GOD: the Son ran away from the Father. [Never heard of him more!] He may hear of him too Soon, viz, that he hath broken into ſome Houſe, or is turned High-way-man, and taken to be both Hanged and Damned, in One Day. And for his fathers neglect, to Howl for ever in Hell. At which his father (if not hardened) may Howl in a Hell upon Earth. And was his Father to be at his Sons Execution, it's probable he would deſire to be Revenged on him, for letting him come to Such an End. As that Boy did, who (when he was going up the Ladder) required to Kiſſe his Mother: but to be Revenged on her, Bit off her Noſe, ſaying, [If you had given me Due Correction, I had Never come to This.] Let not your Lads laugh at it. He would have Bit off her Head, and Pulled out her Heart had it been in his Power. If Parents be without Natural Affection for their Children: Children will be without Natural Affection for their Parents. Witneſſe that Wicked Boys reply to his Wicked Mother (who complained at Stake ſhe was exceeding Dry) viz, No Matter Mother, you will Burn the Better.

Mr N.

Mr N.

Fath. One Story and another is enough to Diſtract a man. You tell me of a Boy that was hanged, becauſe Not corrected. Another tells me of a Man that was hanged, becauſe his Boy Was corrected. viz, He beat his Son ſo

11. Object.

that he died, and then was Hanged for him. It would make a man afraid to beat Children, I think.

Min. That Man, or Monſter, I knew: and ſee Hanged in [*Cambridge* Caſtle-Yard.] What then? was it Due Correction that killed him? God commands Parents to beat children, From death, not To death. Had he uſed ſuch a Rod as I have directed you to uſe: and uſed it by the Rule of Gods Good Word: he had done his child no Hurt. But he (with his Club Law) regarded No ſuch rule: but was Ruled by his Paſſion, and his Parent the DEVIL: with whom (it's to be feared) he is now in Hell Fire.

Deviliſh correction.

12 Object. Fath. I ſuppoſe it's the ſafeſt way, to erre on the Right Hand, when all is done.

Min. I wiſh you knew the Right Hand from the Left in this matter. To avoid One Extream, you will run into Another. Both Extreams are Bad: and of two evils, you will chuſe the Worſt. I have exhorted you to uſe the Rod in Love. And I exhort you to do All in Love. But, Fond affection, Sinfull indulgence, and Unſeaſonable ſmiles: I dehort you From, and charge you before God to beware Of: as Vitious, and Perilous. And leſt you Wink at this Warning, Hear ſome of the Sad Effects, of ſuch Parental Vices: of which a few Inſtances. ¶ (1) *Adonijah*] *His father David had not diſpleaſed him at ANY Time,*

Heb.

Heb, מימיו *from his dayes,*] *Junius, Nunquam, Never*] *displeased him, in saying, Why hast thou done so*†? And what is the fruit of this fond affection? even *Adonijah*'s Self-Exaltation to his Own Destruction. He exalts himself, saying, *I will be King*†: and that brings him home by the horns of the Altar: where he hardly escapes *. Then (to bring it about) he must have *Abishag* to wife: and that brings him Quite to the Slaughter †. This laying the Reins on the Neck, hath run Many a child to Ruin. Children need No more to undo them than their Own Desires: No, nor Men neither. ¶ (2) *Absolom*] He having Killed *Amnon* his Brother, comes and Bows to *David* his Father: *and the King Kissed Absolom* *. After this he aspires the Crown, seeks his fathers Life, loses his Own †, and twenty thousand more *. *David* was (comparatively) a good King: absolutely, a good Christian, a good Prophet, a good Preacher: and yet a bad Father. Let the best in the World beware. Even a *David* will Dote: and *Eli* will honour his Sons above God †. This makes gods of Children: and that is the way to make DEVILS of them, for God to Destroy, or to Spare to their Parents Destruction, e g, *Thy two* (indulged) *sons Hophni and Phinehas shall Both Die in One Day* *. *And the Man of Thine whom I shall not cut off, shall be to Consume thine Eyes and to Grieve thy Heart* †. That

† 1 Kin. 1. 6.
† ver. 5.
* Ver. 50.
† Ch. 2. 25
* 2 Sam. 14. 33.
† Ch. 18. 14
* Ver. 7.
† 1 Sam. 2. 29.
* Ver. 34.
† Ver. 33.

ſome ſuch gods are Suddenly gone, this True Story will Teſtifie. [A godly Father being ſet at a Feſtival Dinner, in comes a Curious Child: O (ſaith the Father ſpeaking lightly) I fear I ſhall make a god of this Child. But the End of that Dinner was a Bitter Day: for before they roſe from the Table, that Child was found Drowned in a Pond.] You have your Items, viz, *Item* the Boy that Ran away from the Rod. *Item* the Boy that was Killed with Correction. HERE be Items for you! *Item*, *Adonijah*, *Item Abſolom*. *Item Eli*'s ſons, whoſe end was Deſtruction, for want of Correction. And *Item* the Idolized Child, that was Drowned (I doubt) becauſe Deified.

Mr *Jer Burroughs* was preſent.

Fath. Theſe are Sad things to befall the Godly.

Min. Sad things (for ſin) befall Such ſooneſt of All: for, *Judgment muſt Begin at the Houſe of God* †. Such, ſin againſt a Threefold light: viz, the light of Nature, the light of Grace, and the light of Gods Word. Sin againſt Such Light, is a Great aggravation of ſin. Weigh a ſin Single in the Scale, then adde this Circumſtance, viz, it was againſt Knowledge: that weighs more than the Sin it Self. Knowledge of GOD is a Great Good, no leſſe than Eternal Life: ſin againſt Such Knowledge, muſt needs be a Great Evil. N B, If ſin againſt Knowledg, be againſt the Will, it is not So great: but Wo to them that ſin againſt

† 1 *Pet.* 4. 17.

againſt Knowledg, With the Will. Let us take heed of Sin againſt *London* light. Sin at *London*, is Greater than ſin in a dark Country: and the ſcourge Sorer upon that account when it comes. WO, wo, wo, to them that go into the Land of Darkneſſe, by *London* Light. A Caution for *London*.

Fath. Many poor Parents want Time to Inſtruct, and Correct their Children. Object. 13.

Min. And ſo may Rich too, the courſe they take. Men have Many wayes, to throw their Time down the Stream: I ſhall Inſtance two, which are Common to men.

Firſt. They Word it away. Let me ſay they Prate it away about impertinent things, to no Purpoſe, or Profit, for Soul or Body, Self or Others, Church or State. They are for Any thing, Every thing, which is worſe then Nothing. Tell them of their Work: O then, [We want Time.] But, let not Man be Deceived: GOD will not be Mocked. And many times, Pertinent things, and Spiritual things too, are diſcourſed to No Purpoſe at all. Will this diſcourſe do in Dooms Day? to the Law (to try) and to the Teſtimony, of *Jeſus*. *But I ſay unto you, That every IDLE WORD that men ſhall ſpeak, they ſhall give account thereof in the Day of Judgment* *. Precious time Prated away.

* *Mat.* 12. 36.

Fath. What is an Idle Word?

Min. The Greek, word ἀργὸν, Idle,] of *a* privative, and ἔργον, A work:] ſignifies, a Word with- Idle word opened

without Work, a Work-leſſe word, a Saying without Service, i e, which neither profits Speaker, nor Hearer. At the multitudes of Such Words, out of the mouths of Profeſſors, I have been amazed times without Number: to think, how CAN they look OVER, or look ON, this Text as a Cypher *. As if they had got a Licence, to let their Tongues go as they Liſt. *There is a time to Every thing* †, and for ſome things that one would think there ſhould be No Time for, viz, to Kill, to Hate *: and yet we read of NO Time for Idle Talk. And that Chriſt hath purchaſed Precious Time, with his moſt Precious Blood, for Vain Talkers to ſpend THUS: I leave it with them to Prove, or to Anſwer it in the Day of Judgement. ¶ And much Time is thus loſt about News, as forementioned in the Morning. Many wiſe men reſemble the Simple, who *believeth every word* †: though they know what an uncertain thing Report is: both by Experience, and Sacred Scripture. e g, *Tidings came to David, ſaying, Abſolom hath ſlain ALL the Kings ſons, and there is not ONE of them left* *. When they were All alive but One who did not deſerve to Live: nor to be Counted One of the Kings ſons: viz, *Amnon* who had forced his Siſter *Tamar*. Thus perſons Prate away their Time.

* *MAT. XII XXXVI.*

† Ecl. 3. 1.

* Ver. 3, 8.

† Pro. 14. 15.

* 2 *Sa.* 13. 30.

Report makes an uncertain Sound.

Precious time Piped away.

Second. They Pipe it away with that Pidle; and Tabacco, that Bauble. Of which (be-

(becauſe I doubt it's your Vanity.) Hear me a little. ¶ By way of Conceſſion, I grant, Tabacco is a Creature of GOD: and hath its Vertue for the Uſe of Man: as every Herb, Weed, and Toad hath. It's good for Cold, Moiſt Bodies, and ſuch Diſeaſes, if moderately Uſed. Againſt the Good, Lawfull, Convenient uſe of it, I ſay Nothing. ¶ By way of Conviction, of the Vanity, Inconveniency, and ill Conſequence, of the Common Abuſe, or Immoderate Uſe of it. ¶ 1) It's Prodigiouſly Expenſive, both of Time, and Coin. Some obſerve, [A man may walk a Mile while he Puffs away a Pipe of Tabacco.] How many do they that Dote, drink away in a Day! No wonder, ſuch want Time for better work: Time to lay up Eternal Treaſure. Tabacco hath not been of uſe in *England* 100 Years: in which Term, it hath Stole away more Time, and Coſt, more Coin, than all *England* is worth. Doubtleſſe (by God's judicial permiſſion) the Devil had a hand in its importation. Sharper is that Saying of a King. viz, *Tabacco is a lively image of Hell. And if I was to invite the Devil to Dinner, I profeſſe (for one Diſh) he ſhould have a Pipe of Tabacco.* ¶ 2) It is a very Vain, Vitious, Fooliſh Cuſtome. It makes Men, turn Toys. And with their Mouth, Pidle, and Bauble, ſpend their Time in Foming out Fume, to ſmoke the Air where they Sit, Walk, Ride, or lay in Bed.

A wofull waſter.

It came by Sir *Francis Drake* 1585.

K *James.*

A very Toy.

As

As if men were Born to take Tabacco. Should it pleaſe God to raiſe a man from the Dead (who died *Anno* 1580) and ſay, [Come, I will ſend thee to ſee the Exerciſe of *England:*] the man would Wonder what men are Doing. This Smoking Trade at Every Turn, would be as great a Wonder to Him, as his Riſing from the Dead would be to Them. ¶ 3) It is a Vanity, which hath a bewitching Faculty. It works on the Will, and makes men Willing to be bewitched with it. It takes away appetite from Bread, the Staffe of Life: and begets an impetuous appetite after it Self. And ſo brings a man under it's Power: which *Paul* in All Points reſolved againſt. *All things are Lawful, but all things are not Expedient: all things are lawful for me, but I will not be brought under the Power of any* †. ¶ 4) It's an Epidemical, Infectious, Contagious Vice: where is it's like under the Sun? Both Sexes, Men, and Women. All Degrees of Men: from the DUKE, to the Drayman on the Dung-hill. All Sects, in point of profeſſion of Religion. In a word All Men (ſome few excepted) are (more or leſſe) Vitiouſly addicted to it. ¶ 5) This bewitching weed, this Indian Henbane, is Hot and Dry in a High Degree. It Dries away the Juice and Moiſture of the Body, till it be like a Bottle in the Smoke. It inflames the Blood. It diſtempers and intoxicates the Brain. And doth the whole Man much hurt. ¶ 6) It's ſtrongly Phyſical; therefore not fit for

It's bewitching.

† 1 Cor. 6. 12.

Hot Henbane.

Phyſical.

for Food, nor Faſhion. Too much of the Beſt Food, will Soon fit a man for the Worms. Too much of the Beſt Phyſick, will Send a man to the Same Place. Tabacco is a Phyſical Herb. To take Phyſick at every turn: both Full, and Faſting. At every meals meat: in Concluſion, a Potion. Another in Bed. As oft as men Meet, on Any Occaſion, to take a Potion. And abroad in the Cold Air, to open the Veins and Pores of the Body, to let in Death. This is a MAD TRADE. ¶ 7) Where Tabacco hath got the Maſtery, it is a great Enemy. And the more a man Loves it, and keeps it Company, as if it were a Friend: the more it is an Enemy. And he that is under this Slavery, is not at Liberty, to order either Body or Soul, as he ſhould. Nor does he ſeem to Care, what becomes of one, or the other. Let ſuch beware leſt they loſe Both, by the Love of Tabacco. Let ſuch take heed they do not So ſmoke away their Time, as to ſmoke to Eternity: in the ſulpherous ſmoke of *Fire and Brimſtone: which aſcends up for Ever and Ever*†. And let them that Preach Down any one Vice in their Pulpits, take heed they do not Set Up this unparallel'd Vice for another in their Practice. And the ſame I ſay, of All Profeſſors of godlineſs. ¶8) The time may come when (if they Had it and that would Do) Prodigal Parents would give Rivers of Oyl, and Sack-fulls of Silver and Gold, for the Golden hours

An ill maſter.

† Rev. 14. 10, 11.

Caution.

hours they ſuffer to Swim Down theſe Two Streams: and will not uſe them for the Education of their poor periſhing children. *Job* was very Officious for his Children, he Sent to them, he Sanctified them, he Sacrificed for them, he roſe up Early to do it, he did it according to the number of them All, i e, he did his duty to Every one, *for, Job ſaid, It May be my ſons have Sinned* *. (How many do know Certainly, their ſons have ſinned Notoriouſly, and yet let it paſſe unpardoned) *Thus did Job continually* כל הימים *all the dayes* †, as long as they lived. And yet when Dead, what a Doleful Ditie doth he make with his Elegie *. If So, how may Careleſſe Parents Howl, if by Sudden death their Children Fall?

* *Job* 1. 5.

† Ver. 5.

* Ch. 29. 2, 5.

Fath. Pray did you never take Tabacco?

Min. Take it! Yes truly: and that took Me too into Cuſtody and Slavery. But having got Liberty it ſhall Never take me more: nor I That, by the help of God, in whoſe Fear I forſook it.

Fath. I will never take Tabacco again as I have done. Two Pipes a day ſhall be All. The good, lawfull, convenient uſe of it you allow.

Min. True, but that reſpects him that can So uſe it. Who can have Himſelf, and It at Command: make it his Servant, not his Maſter: Take it and Leave it as he Liſt, which Few can do. In theſe three words, [Good,

Law-

Lawfull, Convenient] are implyed two more, viz, [Underſtanding, Thankſgiving.] What you take of this Phyſick, you muſt Underſtand to be Proper for your Diſtemper: and take no more than does you Good: and for which you may with Boldneſs, and Acceptance to God, give Thanks †. Far be it from you to take it for Faſhion-ſake. Or to pleaſe the Palate. Or to ſhew that piece of Breeding (ſo called) which every Clown hath ſo long ſince learn'd. And as to your Two Pipes (becauſe I doubt you cannot Command it) I conclude it's your Safeſt way to caſt it Quite off. For if it be not a Servant in Subjection, it will be a Maſter in Dominion. It's like an encroaching Paraſite: give him an Inch, he will take an Ell. It's like the Pope of *Rome*: he muſt Up, or Down, now in *England*. And if with you all *England* would Expell this Vanity (as I pray they may do Popery) it would be a Thouſand times better: for where it does a Grain of Good, it does a Maſſe of Miſchief. Were *Englands* Wealth well Ordered, *England* would live Well. If what the Rich Waſt in this bewitching Weed was given to the Poor, (provided they leave Waſting) it would make them all Rich. And the Rich not the Poorer, but the Richer: i e, with the Reward they ſhall receive of the Lord, who lend to Him, by relieving the Poor *. But if men have Smoked away their Senſes, it's in vain to

† *1 Tim. 4. 4.*

Simile.

* *Pro. 19. 17.*

to ſay, Lo, how Black is this Crow! or how White is this Snow! Well, So or So, it gives me ſome Content, that I have thus far caſt Contempt upon the Abominable Abuſe of this Honourable Creature [Tabacco:] which hath almoſt *England* at Command, beſide Other Countries. And whether I call this a Teſtimony for God againſt this Vanity of Vanities, or No: yet Take it SO.

¶ Sir, in pleading againſt Sin, Vanity, Carnality: I plead for GOD, againſt whom it is Enmity. And whether You, or Others, will Hear or Forbear †, yet I will endeavour to deliver my Soul *. For Gods hand is taking hold of Judgment. *In the hand of the Lord there is a Cup, it is full of mixture* †, i e, of Judgments, without mixture of Mercy for the Wicked *. It's a mixture of Mercy, and Judgment for the Godly. And it is to be feared, God will come Down with his Cup, and give *England* a Vomit, to make it Spew out its Inhabitants, for their Abominations. viz, This Smoking Sin, Drunkenneſs, Adultery, Fornication, Theft, Covetouſneſs, Curſing, Swearing, Lying, Whoring, Sabbath-breaking, Sodomy, Buggery, Blaſphemy, Perjury, Pride, Deceit, Malice, Envy, Hypocriſie, Treachery, Tyranny, Idolatry, Popery. Falſe Oaths, by *Baal* and *Malcham* †. Covenant-breaking. Contempt of God: his Word, and Wayes. Formality without Efficacy in Chriſtianity. Againſt All which,

† *Ezek.* 3. 11.
* Ver. 19.
† Pſal. 75. 8.
* Rev. 14. 10.
† *Jer.* 12. 16.
Zeph. 1. 5.

I Teſti-

I Teſtifie, for GOD: *He that Heareth, let him Hear, and he that Forbeareth, let him Forbear* *. * *Ezek.* 3. 27.

Fath. I perceive you have done with Tabacco: and I will try if I can bid it Adiev. But what do you ſay of Poor Parents who do not thus conſume their Time? Yet want time to Educate their Children: becauſe Bodily buſineſſe ſpends it all. I have heard *T A* ſay, All his time is too Little to get a living for his childrens Bodies: though he Never ſpend any of his time about their Souls. Object. 14.

Min. As to your repeated Plea for the Poor, I ſay, Parents Poverty is an Argument for Induſtry for the Soul, and Diligence, not for Negligence. q d, We are poor among Men, and ſo we are like to Live and Die. Come, let us labour that We and our Poor Children may be Rich toward GOD. Thus Earthly Poverty, ſhould provoke Parents to procure Heavenly Riches. Chriſts Precept ſhould Drive them to it, *Seek ye firſt the Kingdom of God:* and his Promiſe ſhould Draw them to it, *theſe things ſhall be added* †. As the Seller gives in the Paper, when the Parcel is Purchaſed. Let them make Sure of Heaven, and truſt God for Earth: in a way of Duty, and Induſtry. *Godlineſſe hath the promiſe of This life* * : and before the Godly ſhall want Mercies, GOD will work Miracles. If this will not Do, I would ſay to *T A:* Thou Wretch, who † *Mat* 6. 33. Simile * 1 *Tim.* 4. 8.

art thou Born (and Bound) to obey? God or the Devil. Let them who are so full of Bodily businesse, that they are necessitated, to neglect the Soul, Consider: (1) Is not necessity Voluntary? do not I Choose to overcharge my self with businesse? am not I carried into it by a Covetous Mind, after Much Gain? If SO, let them expect it to End as the Act of *Esops* covetous Dog: who swimming over a River by Moon-shine, catched at the Shadow of the meat in his own Mouth, and So lost ALL. But (2) If necessity be Providential, and a man be Very Poor, or unavoidably involved in abundance of businesse: let him be Humbled under it, and lay it to Heart as a Sad Case: and Pray, and Implore God about it. q d, OH Good Lord, what a Judgment am I under! shall I be under a Necessity to neglect the One thing Necessary? shall I and mine be under a necessity, So to Labour for our Bodies, as to Lose our Souls? LORD Help, or Behold, we Die, we Die, Eternally †. And who knows how Prevalent, prayer may be for Liberty, from such a Necessity and Misery.

A sinfull necssity.

Esop's fable of the Dog.

A Sad necessity.

† Nu. 17. 12.

Fath. I perceive you slight All Objections against the Education of Children, and so I shall adde no more.

Min. I do so, Utterly. And shall do so, whosoever be the Opposer, viz, Parent, Professor, Preacher, Apostle or Angel. And do count them All as Dirt, not deserving a Word

All Ob rejected.

in

in Answer. And I did think to have given No other answer, to All yours. Nor would I, but to clear your Way to this Good Work.

Fath. Now it seems our discourse is at End.

Min. No, if So, it will not end Well.

Fath. Sit you Silent then? go on to the end.

Min. To what end or purpose? except what is Past took more Place.

Fath. *Solomon* saith, *He that observeth the Wind shall not Sowe**. *Ecl.11.4.

Min. Well said. Then I will Sowe On. But if you receive not the Seed into good Ground, and bring not forth fruit Well; it will be Worse for you, and Yours too. Yea, Wo to you, if counsel be Well given To you, and Ill taken By you.

Fath. I will take it as well as I can.

Min. Seeing you promise so Fair, I will proceed to give you some Advice of a Civil, Secular, Temporal concern. This is implyed In, and a part Of [Education] proposed to be spoken unto, as the Subject and Sum of our discourse. Advice, Civil, Secular.

Fath. Pray do so, I much desire to hear that.

Min. This will have some respect to Spirituals, as Spiritual advice hath respect to Temporals. For by reason of the Union of Soul and Body, Good advice for the Soul respects the Good of the Body: and Good advice for the Body, respects the Good of the Soul. This advice, I shall deliver in these 12 Documents.

Docu. 1. Learning. First. Give your children Learning.] Let them that Can, take *Cato*'s Counsel.

Instrue præceptis animum, nec discere cesses:
Nam sine doctrinâ vita est quasi mortis imago.

With learning store thy mind, cease not to learn:
Without it none can life from death discern.

¶ At least, learn them to read their Own Language Well. Some Persons (by their Parents negligence) can look on a Bible to No more Purpose then to look on a Blank or a Block. The Bible is a Sealed Book: when it layes Open before their Eyes. It's as in an Unknown Tongue: in their Own Language. It's translated into English, and some English men can No more read it, then if it was Still in Hebrew, and Greek. The Blessed Bible, contains a Thousand Letters, of Gods good will and mind to Man. And though all of Infinite concern, yet Some men Never read one of them All while they live. They that can be content with This: their Sleep is Deep, and their Hearts are Dead: yea Harder then either Flint, Adamant, or the nether Milstone.

A sad case.

Docu. 2. Employment. Second. As soon as children are Capable of it, Let them be some way well Employed.] Idleness is the hour of Temptation, to Destruction. While the little Bird is in action, hopping from Bush to Bush, it is Safe: but when it sits Still it is soon Shot to Death. Idleness is a time of Temptation to evil Action. And because children are not well Employed, they

Embleme.

Give

Give and Take, much Miſchief. All perſons, Poor and Rich, are to be well ſet a Work. That the Poor muſt work, I need not tell you. But, great *Auguſtus Caſar*, ſet his daughters to Spin and Card: and ware no Garments but what They made him. Rich *Rebekah* (it ſeems) was a Rare Cook †. And her mother *Sarah* *. And *Tamar* the Kings Daughter †. They had not the Art to Seek when they had occaſion to Uſe it. And theſe things *were written for our Learning* *. But our delicate Damſels now a dayes, would ware *Rebekahs* Bracelets, but not bare her Pitcher †. And put on *Tamars* Coat of divers Colours, but not put their hands into her Kneading Trough *.

Great *Auguſtus*.

†Gen. 27. 9
*Gen. 18. 6
†2 *Sam.* 13. 6.
* Ro. 15. 4.

†Gen. 24. 15.
*2 *Sa.* 13. 8.

Fath. But me thinks you Tie up Children very Strictly. *Solomon* ſeems to allow more Liberty. What elſe means he by this Text? †

†Ecl. 11. 9.

Min. Not to give Liberty, for Vanity. Not to adde Fuel to the Fire of youthfull luſts. But this is an Ironical ſpeech, i e, by way of Deriſion. And ſo ſometime would Chriſt ſpeak to his Own Diſciples. e g, *Sleep on now, and take your Reſt* *: q d, If you like it, with ſo many Halberts about your Heads. If God ſpeak to the Wicked, Ironically; he ſpeaks Judicially. e g, God forbad *Balaam* to go with *Balak*'s Meſſengers †: yet he detains them for a Further Anſwer from God. And he Hath it, *God ſaid, Go with them*: q d, I know thy fingers Itch after *Balak*'s Money-Bag: Go, q d, if thou Dareſt

Ironie.

* *Mat.* 26. 45.

†Nu. 22. 12, 19, 20, 31.

Wo to him that God bids go againſt his Will.

Dareſt, and then meets him with a Drawn Sword. Thus *Micajah* to *Ahab*: *Go up and* †1K.22.15 *proſper* †, when it was to periſh. Thus *Elijah* to *Baals* Prophets, who were howling for help: *Ch.18.26 *O Baal hear us* *. *Cry Aloud*, ſaith *Elijah*, *for he is a god: either he is Talking, or he is Purſuing, or he is in a Journey, or peradventure he* † ver.27. *Sleepeth, and muſt be Awaked* †. If men will mock GOD, God will mock Men. God bids men Pray: they Play. God bids men Faſt, and Mourn: they Feaſt, and Rejoyce. God bids men run to Heaven: they run to Hell. God bids men, Give diligence to make ſure of Election, and Salvation: they are diligent to make ſure of Rejection, and Damnation. This preſumption provokes God to ſpeak Ironically, Angerly, and in Indignation; and to give counſel Contrary to Salvation. Thus *Solomon*, *Rejoyce*, *Let thy heart cheer thee*, *Walk in the wayes of thy heart:* q d, Seeing thou Wilt do ſo, whether God will or No. *But know Thou*, *that for all theſe things God will bring thee in-* ‡Ecl.11.9 *to judgment* *. Here is the biting [But] at laſt: q d, But God will Hale thee to Judgment, if it be Never ſo much againſt the Hair, and the Heart too with thee. As a man to a wilfull child, who will not go to School, but to Play; [Go, take your courſe: but, I will make it Dear Play to you.] Now if the Youth will ſincerely deſire to know what *Solomon* means in good Earneſt, that they may hear God ſpeak Mer-

If men will be Croſſe, they will be Croſſed.

Simile.

Mercifully, and not Judicially. Then, *Rejoyce:* is Repent. *Let thy heart Cheer thee:* is, Let thy ſins Grieve thee. *Walk in the wayes of thy Heart:* is, Walk in the wayes of Gods Own Heart. And thus is this Text reconciled to, *Remember thy Creatour in the dayes of thy youth* †. †Ecl. 12. 1.

Third. Teach them to be of Good Behaviour.] Such as becomes the Children of Men. And of Parents profeſſing Godlineſſe. Such Carriage as becomes the Children, of the Children of God. Teach them to honour their Parents. Their Neighbours. And Strangers. That ſalutation of *Abrahams* ſervant to *Rebekah*, and her reſpectfull reply to his Petition: is recorded as an Ornament to both He and She. viz, *Let me (I pray the) drink a little water of thy Pitcher.*] *And ſhe ſaid, Drink my Lord, and I will draw water for thy Camels alſo* *. Teach them to honour the Aged. *Thou ſhalt riſe up before the Hoary head, and honour the face of the Old man* †. For the Child to behave himſelf proudly againſt the Ancient: is ſpoken of as a Judgment*. Take heed they do not deſpiſe the Poor. *Whoſo mocketh the Poor, reproacheth his Maker* †: *the Lord maketh Poor* *. Let them not deſpiſe the Lame, the Blind, the Crooked, the Deformed. Theſe are Gods Workmanſhip. God hath made them for his Glory: and not for Objects of Scorn, and Contempt, for their Fellow Creatures. Dread the thoughts of their deſpiſing

Docu. 3. Comely Carriage.

* Gen. 24. 17, 18, 19.

† Lev. 19. 32.

* *Iſa.* 3. 5.

†Pro. 17. 5.

* 1 *Sa.* 2. 7.

A Sad Monument.

the Godly. Let parents remember that Monument of Vengeance: viz, Two Bears taring 42 children at Once, for mocking of One godly man †. Barren *Michael* hath Too many children in *England*, to mock at holy Habits, and Excercises of godlinesse*. *Noah* could not build an Ark without a Mock. But they had Done mocking when they stood on Tip-toe, on the Top of the Mountains, up to the Mouth in Water. And God will have a Time to Stop, every mocking mouth. In the mean time (to the SHAME of their Parents be it spoken) there are Multitudes of Children in *England*, who have No more Christianity, nor Civility, than if they were the Off-spring of Indians and Pagans: or the Seed of Savage Wild Beasts of the Wilderneſſe.

" † 2 Kin. 2. 24. * 2 Sa. 6. 20

Mocker, Remember this.

A Sad Shame.

Docu. 4. Care of Health.

Fourth. Have a Special Care of their Health.] Endeavour to prevent Diseases, which come by infected Houses, or Persons. Or by Idleneſſe, and want of Exercise. Or by Heats and Colds. By going too thin Cloathed, or Wet. By any ill Diet in Food. Or by eating Unripe Fruits: as Apples, Pears, Plums, Cheries. Or over many Ripe. Thus some suffer their Children, to shorten their Dayes: and to be sent to their Long Home, Long before their Time.

Docu. 5. Casualty.

Fift. Beware of, and Dread the danger of Sudden Death.] By falling into Rivers, Brooks Ponds, Wells, standing Open, or with Rotten Covers. By climbing, and falling from Lad-

Ladders, Trees, Leads on the houſe Top. Or out at Wide windows, or Caſements. By Timber, Stones, Bricks, falling on them. By Coaches, Carts, Cars, Horſes. By Swallowing any thing Perilous. And let parents that count theſe Cautions Ridiculous, take heed God do not give them more cauſe to Cry by ſuffering their children to Periſh: then I do give them cauſe to Laugh by ſeeking to Save and Preſerve them.

London! Look to it.

Caution.

Sixt. Teach them to have a care of evil Company, and evil Counſel.] An evil Companion, is an evil Counſeller: and an evil Counſeller is an evil Companion: one is Both, and they are both One, as unſeparable. Give warning of this Gulf, with wiſe *Solomon*. *My ſon, if ſinners entice thee conſent thou Not*†. *If they ſay, Come:* it's the Devils call to a match of miſchief. *Let us all have one Purſe**: it proves to be all one Gallows. Evil Company, and evil Counſel, hath deſtroyed many a one with a Double deſtruction: Body and Soul, both at once. An evil Counſeller, will ſpeak Death in at the Ear, as the DEVIL at firſt did. Evil Counſel is enough to bring the KING of a Nation to Confuſion, and Deſtruction. I have read of a King, who confeſſed at his Execution, that ſuch Evil Inſtruments brought him to the Block.

Docu. 6. Ill company.

†Pro. 1. 10 11.

* ver. 14.

As evil as the Devil.

A Kings Confeſſion

Evil diſcourſe Infects: How oft is Death?
Blown into Souls, by an Infectious Breath.

Seventh.

Docu. 7. Restraint.

Seventh. Take heed of allowing them too much Liberty, to wander abroad upon Pleasure.] *Dinah* must go Gadding to see the daughters of the Land: and she comes home
†Gen.34.1 Deflowed†. And much more mischief follows. *Simeon* and *Levi* in their cursed anger, Kill their Confederates, whom they had Coozen-
* Ver.25. ed into a Covenant *. And it was a wonder, that Damsels walk did not end in the Destru-
† Ver.30. ction of *Jacob*, and his House, as he feared †. I may say to you, as *Paul* bid the Colossians say to *Archippus:* viz, *Take heed to the ministry which thou hast received in the Lord that*
*Col.4.17. *thou fulfill it* *. Every parent is an *Archippus*, who hath received a Ministry of the Lord in Charge for children. *Archippus* is a Greek word, which signifies, A governour of horses.]
†Job 11.12 Children are Wild Colts †, who when grown Head-strong, will not regard *the crying of the*
*Job 39.7. *driver* *. ¶ Sir, you should seriously consider
†1 Pet.5.8. what a Roaring Lyon the Devil is †: and how diligently he deviseth to Devour your children. And that it's not your Own conversion that will prove their preservation, from Temporal, or Eternal destruction: but Their godly education. God hath sworn that, *Noah, Daniel, and Job, shall deliver neither Son nor Daugh-*
† Ezek.14. 20. *ter by their Own righteousnesse* *. It's not parents imputative righteousnesse for Justification, nor inherent righteousnesse for Sanctification, that will Save their children. But it's

their

their righteousneſſe in Converſation, viz, Godly Education, by which they muſt become their Saviours. It's not the Converſion of a Father, nor of an Emperour, that can ſecure a poor child from Satan the Devourer. And therefore a Child was he who cryed out for joy at the Emperours converſion: [O! *the Emperour is a Chriſtian!*] q d, Now we ſhall have Halcion dayes, a Heaven upon Earth.] To whom a wiſer perſon thus replyed, *But the DEVIL is not a Chriſtian yet.*] And ſo long as he is not Converted, nor Confined to the bottomleſſe pit: Chriſtians muſt look for No leſſe miſchief then he can do Them and Theirs too. He will go to the End of his Bounds, to a Hairs Breadth. And here let me adde this Caution,] viz. when your children are under Convictions, enquire into Satans Temptations. For if once the children be come to the Birth, it will be (on the Devils part) *a day of Rebuke and Blaſphemy*†. [Rebuke] to Conviction, Convertion, Faith, Hope, Prayer: q d, It's too Soon, thou art too Young, or too Good, to need ſuch a Change. Or, its too Late, thou art too Old, and too Wicked to be ſaved. [Blaſphemy] by ſuch ſuggeſtions from SATAN, againſt GOD, CHRIST, the Spirit of grace, that the ſoul may think Unpardonable. The Sum of all which is, (1) to make a ſoul Secure, and Preſume on ſalvation Without converſion: or (2) to drive a ſoul to Deſpair of ſalvation With converſion.

Emperour

Caution

† 2 Kin. 19. 3.

Eight.

Docu. 8. Examination.

Eight. Take an Account of your childrens Practices, Purposes, Pretences.] *Even a Child is known by his Doings, whether his work be pure, and whether it be right* *. The neglect of this Duty had like to loſt *David*'s Life. *Abſalom* intends Rebellion, and he pretends Religion: *I pray thee let me go and pay my Vow which I Vowed to the Lord in Hebron* †. And the King ſaid, *Go in peace* *. Poor *David*! Ah pitifull reply! *David* ſhould have Sifted the buſineſſe about, q d, How now! what, Vow a Vow to the Lord, and defer to pay it for 40 Years! † what fiery Fit is this you are fallen into? how comes it to paſſe you are Now ſo conſcionable who have been So long careleſſe?] Had *David* been C[illegible]erate, *Abſaloms* deſign had been Fru[illegible] But *David* makes No more to do: *Go in peace*, q d, *Abſalom* is in a Very good mind, I hope he will Now be a Comfort to me.] Away goes *Abſalom*, to make War with his father. This turns *David*'s Tune: his Harp into mourning*: *Behold my Son, which came forth of my bowels ſeeks my Life*†. And beſides *Abſalom*'s Death, and *David*'s Dolorous Grief: this cauſes a Slaughter of Twenty Thouſand men. That Phraſe hath Too much foundation: *In nomine Domini incipit omne malum.*

* Pro. 20. 11.

† 2 Sam. 15. 7.

* Ver. 9.

† Ver. 7.

* Job 30. 31

† 2 Sam. 16, 11.

Docu. 9. Partiality.

Ninth. Take heed of fond Partiality.] It's of evil Conſequence. It ſets that Root which bears Gall *. And ſets children together by the

* Deu. 29. 18.

the Ears. And makes them Murder one another. e g, *Iſaac loved Eſau, but Rebekah loved Jacob* †. *Iſaac called Eſau HIS ſon* *: *and Rebekah ſpake to Jacob HER ſon* †. *Eſau* was *Iſaacs* boy: *Jacob* was *Rebekahs* boy. What is the fruit of this parental partiality? even *Eſau*'s Partiality and Enmity to his Father, Mother and Brother. *Eſau hated Jacob*, q d, He hath All my mothers heart: ſhe hath None for Me: and I will have as little for Her. *The dayes of mourning for my father are at hand, then will I Slay my brother Jacob**. q d, Not while my loving Father lives, to grieve him: but when he is Dead, and my mother under Dolour: I will Double it by my brothers Murder. She thinks Birth-right, and Bleſſing, and All too little for him: but he ſhall not Long enjoy it, nor She him. At *Eſau*'s threat, *Jacob* flees for his Life: yet takes not Warning, but loves *Joſeph* more than All his children †. For which Love, his brethren Hate him: conſpire to Slay him: and Sell him into *Egypt*, to his fathers Sorrow. And Gods Providence in this, will not juſtifie *Jacobs* inordinate Affection: nor his ſons evil Action. N B. Children can quarrell Too ſoon of their own Heads: though parents ſet them not together by the Ears. e g. Two Brothers walked abroad in a Star-light night. Said *A*: Would I had a Paſture as large as this Element. Said *B*: Would I had as many Oxen as there be Stars. Said

† Gen. 25. 28.
* Ch. 27. 1.
† Ver. 6.
* Ver. 41.
† Gen. 37. 3.
A Sad Story,

Mr Jer Burroughs, and Camerarius.

Said *A*: Where would you feed them all? Said *B*: In your Paſture. *A*, What whether I will or no? *B*, Yes whether you will or no. *A*, What in Spight of me? *B*, Yes in Spight of you. And thus from Words to Blows: till they Sheathed their Swords in each others Bowels. Let Parents N B. The firſt murder in the World recorded in Scripture, was between two Brothers: becauſe One was reſpected, not the Other. Becauſe God countenances *Abel*, *Cain* kills him*. God may Love one brother, and Hate another: but this is no Rule for Father or Mother. *And theſe are Ancient Things*†.

* Gen. 4.

†1Ch.4.22

Docu. 10. To take heed of Smooth Tongues.

Tenth. Teach them to take heed of being Deceived.] Learn them to be Very Wary of fair falſe Pretences, and Promiſes: and Satanical Subtilties, of Smooth Tongues. e g, [Your Servant Sir, at your Command] and a Thouſand Gingles.] When [your Servant] ſeeks to ſerve Himſelf, and to Swallow up Him, and his Subſtance, whom he thus Curſedly complements. Caution your children to be Very Wary of the Wicked Wits of the world. What ſayth the Scripture, of theſe Subtil Serpents? *Their belly Prepareth deceit**. The man's mind is a Shop of deceit, where it's Framed as by an Artificer, and Tools. It's a Work-houſe, and a Store-houſe, for, *he he Layeth up deceit within him* †. He hath it Ready for an Opportunity: and then what the Mind

Curſed Complements.

* *Job* 15.35

† Pro. 26. 24.

Mind hath prepared, the Tongue utters, and the Hands act.] *His mouth is Full of deceit* *. If one pretence will not take, he hath another. And if Specious Pretences, and Audacious Promiſes will not prevail: he will ſhew [Sorrow] that there is ſo much Deceit in the world: and [Fear] that it will fare the worſe with Honeſt men for Knaves. He will tell you, he would not have you Truſt him, if you do at All ſuſpect him. For though your Goods or Money be Never ſo ſafe in his hand: it may cauſe Fear, and Diſquiet, which he would by No means occaſion. And this is Very Effectual.] *Bread of deceit is Sweet* †: this entices him to his Trade. But when he eats the Sweet in Secret, the Devil is at Inn in his Heart. And let him not think to Dine with the DEVIL, and Sup with a Saint and an Angel: for *afterward his mouth ſhall be Filled with gravel:* to trouble the Teeth till they Gnaſh, and torment the Conſcience to Eternity. *David*, deprecates a deceitfull tongue: prayes for deliverance From it: and is at a loſſe for a Plague, Bad enough For it. *What ſhall be given to thee? or what ſhall be done to thee thou falſe tongue? Sharp arrows of the mighty*, Deeply piercing and wounding: *Coals of Juniper* *, i e, Fierce, and long laſting Fire. In the mean time, True Men ſuffer by Falſe Tongues: viz, in Goods, Good-name, Life and all: for, *Death and Life are in the power of the Tongue* †. [Death] by

* Pſal. 10. 7

† Pro. 20. 17.

Secret ſin is the Devil's Inn.

* Pſal. 120. 2, 3, 4.

† Pro. 18. 21.

by pleading Againſt a man: as them two ſons
*1K.21.13 of Belial againſt *Naboth**. [Life] by pleading
†1*Sa.*14. For a man: as Iſrael for *Jonathan*†. [Death] in
45. a mans Own Tongue, as *Adonijah*, who ſpake
* 1K.2.23. againſt his Own Life*. And ſometime by
words drawn out by an Enemy, in Policy.
Arabick Proverb. Take heed (ſay ſome) thy Own Tongue, do not cut thy Own Throat.] In a word, there is a World of deceit in the world. Sir, it concerns you Seriouſly to conſider it: and to teach them to be as wiſe as Serpents, who muſt have to do with Devils. Such a one was one [*Squire*] a Papiſt ſent from *Spain* to Poyſon Q. *Elizabeth*: who, when to that End he was ſecretly poyſoning the Pummel of her Sadle, prayed Aloud ſaying, GOD SAVE THE QUEEN.

A white Devil.

Docu. 11. Good Trades

Eleventh. Get good Trades, or wayes of Lively-hood for your children.] That they may be Subſtantial, and not need to be Supported by others. Friends are apt to Fail: truſt
†*Mica.*7.5. Brittle mettal. not in them†. Uſe them as *Venice*-glaſſes, i.e, Very warily, and lean on them, Very lightly. Nothing coſts Dearer then Some mens Gifts. The donours Geeſe are ſuch Swan: he knows not When he is Satisfied. Free-hearted *Hiram* (who was ever a lover of *Da-*
* 1K. 5. 1. *vid**) fupplies *Solomon* with Wood for Build-
† ver. 10. ing†: for which *Solomon* gives him 20 Ci-
Chap. 9. 11. ties: and who would have thought of a word of Diſcord between them two. *Hiram* comes
† Ver. 12. to ſee them, he is Diſpleaſed†; *What Cities*

are

*dre theſe thou haſt given me my brother?** q d, Here be Cities indeed! *and he called them* כבול *Cabul* Diſpleaſing,]of כבל Fetters.] They were too Straight to fill his Heart: it would hold 20 more. His heart was ſo much Larger than his Liberty, that he was as Fettered, and Priſoned in his Palaces. And ſo they were Diſpleaſing: *Cabul* to this Day: they Never pleaſed him. * Ver. 13.

Fath. What Trades do you commend to me for my children?

Min. I have not skill to chooſe Trades for children: but I will give you a Caution. Take heed how you judge of the Goodneſſe of a Trade, by the Greatneſſe, or Gain of a Trade: To make the Greatneſſe, or Gain of a trade, an argument for the Goodneſſe of a trade: may be Antiſcriptural, and Heatheniſh. *Demetrius*, the Silver-ſmith, had a Trade of No ſmal Gain: it was not therefore Good†. The godly muſt eye Gods Glory, more than their own Gain. And the Publick good, of Church and State. That is a Good Trade by which the body Lives, and with which the ſoul Thrives, and grows Rich: and by which the Times are in ſome meaſure Mended, and the Devil Troubled. His ſervants, *Sanbalat*, and *Tobiah were Grieved that there was a man come to ſeek the Welfare of Iſrael**. It's better to be a grief to ſuch *Sanbalats*, becauſe we do Good, and grow Good: than to be a grief to them, becauſe we grow Great. Caution: † Act. 19. 24. A good Trade. * Neh. 2. 10. A good ground of Bad grief:

Tell your children, they are not the Richeſt who have moſt of the World, in their Poſſeſſions, Purſes, and Houſes: but they who have moſt of the Word, Spirit, and Golden Grace of God in their Hearts. And they are not the Wiſeſt who are Ever ſeeking that which will Never ſatisfie, if Never ſo much be obtained: but they who ſeek that which will Sweetly Satisfie, and Eternally Content.

Fath. But I hope there is no Hurt in Riches, though they be not a Heaven upon Earth, to afford full ſatisfaction.

Min. No HURT! wiſe *Solomon* was not of your opinion. *There is a ſore evil which I have ſeen under the ſun, viz, Riches kept For the owners thereof to their Hurt* †. It's a Wonder if the worldling charge not the wiſe man with Folly, or the Printer with Error: ſaying, Surely it is to be read [kept From them to their Hurt.] For this is all his Fear: to have them kept For him, is all his Care: though it be to his Hurt. How to his Hurt? Silver is not Sin: Pearls are not Poyſon. No, but for mans Sin, the Ground out of which they come is Curſed *. Ground is comprehenſive: All curſed to the wicked. As Paint proves not one to be of a good Complexion: Proſperity proves not one to be in a good Condition. That Gingle [God hath bleſſed ſuch a man with a Great eſtate:] hath made my Ears to Tingle. For, in Truth, he being Carnal [God hath Curſed

†Ecl.5.13.

*Gen.3.17

Simile

The ſound of a *London* Cymbal.

Curſed ſuch a man with a Great eſtate.] To ſay [The man is grown Rich] is too Plain, for our Faſhionable Profeſſors: therefore the Speech muſt be Adorned with [God hath Bleſſed.] And then this Fine Phraſe, for mans Ornament and Gods Honour: is a taking the Lords name in Vain, and a Very Lie. Whether or no the Perſon be bleſſed, is not by ſuch conſidered. But if I will know whether the Eſtate be bleſſed, I muſt know whether the Perſon be bleſſed. If a Perſon be curſed, his Eſtate is curſed, both Perſonal, and Real, and All to his Hurt. The fault is not in a mans good Goods, Land, or Houſe: but in his bad Heart. The miſchief lyes not in the Lump of riches, but in the Love of riches. If the Lump of riches gets into the Houſe, the Love of riches gets into the Heart. If a man love the World, he loves not God †. What a man loves not, is not his god: his Goods are his gods: then no wonder if God do Curſe, him and his gods together. ¶ 2) Nor was a wiſer than *Solomon* of your opinion, viz, *Jeſus. Verily I ſay unto you, that a Rich man ſhall hardly enter into the Kingdom of Heaven. And again I ſay unto you, It is Eaſier for a Camel to go through the Eye of a Needle, than for a Rich man to enter into the Kingdom of God* *. At this the Diſciples were ſo Amazed, that (I ſuppoſe) if great eſtates had then been Offered to them, they durſt not have Owned them.

† *1 Jo. 2. 15*

* *Mat. 19. 23, 24.*

A rare fear. They ſeem to Faint under the Fear of being Rich. Strange men! Many fear Poverty: Few fear Plenty. Many fear they ſhall be Poor: but who is afraid he ſhall be Rich? this is the moſt Dangerous condition: the Mean is moſt Deſireable: *Give me neither Poverty nor Riches* †. ¶ 3) Nor was that Perſon of your opinion, who gave away his Goods, that he might be the Lighter to climb up *Jacob*'s Ladder: i e, into Heaven. ¶ 4) Nor was *Crates* of your mind, who took his Money and threw it into the Sea: ſaying, [I will deſtroy Thee, leſt thou deſtroy Me.] But he was much of your mind, who being at Sea in a Sinking Ship, ſuddenly fills his Pockets, and Boſom, with Silver and Gold, as faſt as he could. And thus in a few minutes he made himſelf Very Rich. But, ſtepping out of the Sinking Ship, into the Swimming Boat, he was ſo Weighty with his Wealth that he ſtept Short, and Sank into the Sea, and was Never ſeen more. If not money, yet, *the Love of money, is the Root of All evil* *: an Expreſſion as if ſpoken of the Devil. If no hurt in the Love of money, there is no hurt in the DEVIL, nor any hurt in Hell.

†Pro.30.8.

Crates's concluſion with his Coin.

The Rich poor wretch.

* 1 *Tim.* 6. 10.

Fath. HA!

Min. OH Maſter! Madam! Maiden! is it Meet
To ſet thy Heart where Beaſts do ſet their Feet?
It's not untruly Said if you be Told:
You dig for Droſſe, with Mattocks made of Gold.

Affecti-

Affections are too Precious to beſtow:
Upon the New-things, No-things here below.
The Eagle Scorns to fall down from on High:
The Proverb ſaith, to catch the ſilly Fly.
And can a Chriſtian leave the love of GOD?
To love the Ground, and cleave unto a Clod.
Like him at Sea, who did his Cabbin Sweep:
When All was going Down into the Deep.
Or like the ſilly Bird, that to her neſt:
Is carrying Moſſe, and never is at reſt.
Till feather'd well it be, but doth not See
The Ax below, that's hewing down the Tree.

Twelfth. If it ſhall pleaſe God to bleſſe Education for Converſion, or to convert your children by other means:] Give not a child in Marriage to one that is Wicked, or without a work of Grace. Marriage is a very Solemn thing: in which Parents ſhould be very Serious. *Abraham was old, and he ſaid to his ſervant that ruled his houſe, Put I pray thee thy hand under my thigh: and I will make thee ſwear by the LORD, the God of Heaven, and the God of the Earth, that thou ſhalt not take a Wife unto my Son of the daughters of the Canaanites*†. It's probable *Abraham* remembred the Ruin, unlawfull marriages brought upon the Old World. *The ſons of God**] i e, which were of the Church of God: the poſterity of *Seth* שֵׁת Put] in *Abel*'s ſtead, whom *Cain* ſlew†. [*Saw the daughters of men*] i e, *Cain*'s poſterity. [*They took them,*] and forthwith are called [*Fleſh,**] & threatned with

Docu. 12. Concerning Marriage.

†Gen.24.1

* Gen.6.2.

† Ch.4.25.

*Ch.6.3.

a Flood to deſtroy all fleſh. And it's probable, the ſons of men took the daughters of God too: and ſo made the greater mixture, and more Apoſtates, as the word הַנְּפִלִים Giants] ſignifies, coming of נָפַל To fall †. See what an End the ſon of the Iſraelitiſh woman (whoſe father was an Egyptian) came to. She learn'd him to Speak: he learn'd him to Blaſpheme: for which he is Stoned to Death *. The Jews married wives of *Aſhdod* †: and their children ſpake Half in the ſpeech of *Aſhdod* *. Their fathers learn'd them to ſpeak like Jews, and Hebrews: and their mothers learn'd them to ſpeak like Heathens: i e, to Swear, and Curſe, for which their parents were Curſed †. What an unparallel'd wicked perſon is a Husband (ſometime) by reaſon of a wicked Wife. *There was None like Ahab, who did ſell himſelf to work wickedneſſe in the ſight of the Lord, whom Jezebel his wife ſtirred up* *. *Jehoram* ſlew all his brethren with the Sword, and ſlew the Princes of Iſrael †, and wrought evil in the eyes of the Lord, *for he had the daughter of Ahab to Wife* *. Theſe kinds of Contracts are called Treachery: their ſeed called Strange children †: and the Parents appointed to Periſh. *Judah hath dealt treacherouſly, hath married the daughter of a ſtrange god: the Lord will Cut Off the man that doth this* *. And if you ſay, What is this to us in *England*? they were Heathens: *Paul*

† Ver. 4.

* Lev. 24. 10.

† *Neh.* 13. 23.

* Ver. 24.

‡ Ver. 25.

"

* 1 Kin. 21. 25.

† 2 Chro. 21. 4.

* Ver. 6.

† *Ho.* 5. 7.

* *Mal.* 2. 11, 12.

pro-

provides you an anſwer: *Be not unequally yoked with unbelievers*†. If unbelievers, it ſignifies Nothing to be Proteſtants and Profeſſors. Such contracts of believers and unbelievers (being as contrary to God as Darkneſs to Light) I conclude are of the Devil. He hath (ſometime) No ſuch infallible way to Ruin a Chriſtian as this. Then he tempts ſome one of his Servants to love ſuch a one. And ſends him with his Suit: dreſſed up with his Tongue tipt with Goodly Talk. Deceitfully addicted to Sermons. To praiſe the beſt Preachers. To complain of Sin. In all points to feign a Conformity to Chriſtianity. If it will not do, great Love, and Trouble is profeſſed. And it will be his Death: or he ſhall Drown himſelf, if his deſire be denyed. But if granted, ſhe ſhall have what Liberty ſhe will. Ask ſuch a *Shechem* Never ſo much Dowry, he will give it, let him but have the Damſel to wife†. And when the Devils will is Done, and they be once One, they are ſoon Two. Then ſhe is Frowned upon, and Frumpt, and Fiſted, and excluded at the door. She would not hear God's warning Word, and ſhe ſhall feel Gods ſcourging Rod. It ſhall be a Serpent, a Scorpion, a Plague. Better be bound Hand and Foot, to a Dead body, and burried Alive, than thus married. Chriſtians are Strangely ſtupified when careleſſe of Gods Word, in ſuch a Weighty concern. And they ſhall be Strangely puniſhed, to be awakened,

†2 Cor. 6. 14.

A bargain from the bottomleſs pit.

† Gen. 34. 12.

and humbled: and Happy they if ever saved. Yea, Happy are they, if they may have the happinesse, to go through a Hell upon earth, to Heaven.

Fath. How if my child make a Promise to such a Person, Before I know it.

Min. Then you must break it After you know it: and the Lord shall forgive it *.

*Nu.30.3, 4, 5.

¶ To all which of Education, I adde these two Exhortations, for Time to come. (1) If you Live to it, and have Time, and Opportunity for it: Teach your childrens Children †. Let them be brought upon your Knees, to that End. Not to take their parents work out of their hands: but to help them on in this Great good work [Education.] While you live, think not your Time too much for GOD: were it to out-last the age of *Methuselah*. But (2) Live or Die, Lay a very solemn Injunction upon your children, to teach Their children. And to lay the like Injunction on their children, to teach Their children. Thus leave an Inheritance to your childrens Children †. Make your practice profitable to Posterity, to convey conversion from Generation to Generation: that Religion may run in a Blood, and flourish in your Families throughout All generations: so long as the Sun and Moon endures. These Scriptures do not stand for Cyphers, which I will only relate, and leave with you to Ponder at leasure.

For childrens Children.

† Deu. 4. 9.

† Pro. 13. 22.

Hear

Hear me, I will declare that which Wise men have told from their Fathers, and have not hid it *. *I will utter dark sayings of old: which we have heard and known: and our Fathers have told us. We will not hide them from their Children, shewing the generation to Come the praises of the Lord. For he established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our Fathers, that they should make them known to their Children. That the generation to Come might know them, even the Children which should be born: who should arise and declare them to Their children* †. *Hear ye Children the instruction of a Father*, &c. *For I was my Fathers son: he taught. Me also*, &c*. *The father to the children*, SHALL *make known thy Truth* †. *When I call to remember the unfeigned faith that is in thee, which dwelt first in thy Grand-mother Lois, and thy Mother Eunice, and I am perswaded that in thee also* *. *The Elder to the Elect Lady and her Children, whom I love in the truth: for the truths sake which dwelleth in us and shall be with us for ever. I rejoyced greatly that I found of thy Children walking in Truth, as we have received a Commandment from the Father* †. *Those things which are revealed belong unto Us, and to our Children for Ever* *.

* Job 15.18

† Psal. 78.2. to 7.

* Pro. 4.1, 3, 4.

† Isa. 38.19

* 2 Tim. 1.5.

† 2 Joh. 1, 2, 4.

* Deu. 29. 29.

Fath. Now Sir I suppose we are at an end.

Min. NO no, the great work is yet behind.

Fath. A great Work behind STILL! what is That, I wonder?

Min.

Prayer for a Bleſſing.

Min. It's PRAYER Parent! PRAYER! for a Bleſſing upon [Inſtruction] by Doctrin and Example: and upon [Correction,] by Word and Rod: that Education may end in Salvation. N B, Let Prayer and Endeavour be linked together. He that Prayes, and not Endeavours, mocks God. He that Endeavours, and not Prayes, mocks himſelf. Prayer is to be performed with much Frequency, Fervency, and Solemnity. You are to be very Serious when by inſtruction and correction, you ſpeak to a Child: how much more Serious and Solemn, when by prayer you ſpeak to God. Thus pray; FOR them, and WITH them.

Pray, For children.

†2Kin.19. 3, 4. *Lam.2. 19.

Firſt. FOR them.] Lift up prayer, as for children that ſtick in the Birth: when there is not ſtrength to bring forth †. *Lift up thy hands for the life of thy young children* *. Pray, For them, as if they were at point of Death. Pray, For them, as if they were at brink of Hell. Pray, For them, as if they were poſſeſſed with the DEVIL. e g. *Maſter, I beſeech thee look upon my Son, for he is my Onely child. And lo a ſpirit taketh him, and he ſuddenly cryeth out* †. *And oft-times it hath caſt him into the Fire, and into the Waters to deſtroy him*. Improve this thus. LORD have mercy on my child! an evil ſpirit is in him, and he cries out Rudely, and Wickedly. And it oft caſteth him into the Fire: of Fury, of Envie, of Luſt.

†Luk.9. 38, 39. *Mar.9.22

The poor mans prayer improved.

Luſt. And into the Waters: of Sinfull Pleaſures, of Drunkenneſſe: the water of danger of Drowning, and Damning. *And I brought him to thy Diſciples, and they could not cure him* †. So you, q d, I have brought him to the Sermon, and to ſuch a Diſciple to Document him, reprove, convince, convert and recover him: and Still he lies at the Point of death: LORD *come down ere my child die* *. Help from Heaven is the Point, parents muſt Come to, and Prevail for: or their childten go down to Hell. † *Mat.* 17. 16. * *Joh.* 4. 49.

¶ And to encourage you, Conſider how Prevalent, prayer hath Been: and what great things it hath Done. e g. ¶ 1) Prayer hath made the Sun and Moon, to Stand ſtill †. ¶ 2) It hath made the Sun go Backward *. ¶ 3) It hath fetched Fire, from Heaven †. ¶ 4) It hath fetched Water, from Heaven *. ¶ 5) It hath fetched a Soul, from Heaven †. ¶ 6) It hath fecthed an ANGEL, from Heaven *. ¶ 7) It hath fecthed GOD, from Heaven †. ¶ 8) It hath fetched a Perſon, out of Priſon: who was Guarded, and Chained, and ſhut in with an Iron Gate *. ¶ 9) It hath helped a Soul, out of a Hell upon earth: even out of All trouble †. ¶ 10) It hath held Gods Hands from deſtroying *: and hath prevailed with God for Special bleſſing †. As a Prince had *Jacob* power with God, and prevailed. He kneeled down *Jacob*, and roſe up *Iſrael*. A Divine Dignity. *He took his brother by the heel in the Womb*, Ten Con. † *Joſ.* 10. 12 * 2 K. 20. 10. † 1 Kin. 18. 36, 37, 38. * *Jam.* 5. 18 † Act. 9. 40. * Jud. 13. 8 † Pſal. 18. 6, 9. * Act. 12. 4, 5, 6, 10. † Pſal. 116. 3, 4, 8. * Exo. 32. 10. † Gen. 32. 28.

*Womb, and by his ſtrength he had power with GOD: yea he had power over the ANGEL and prevailed. Even the Lord God of Hoſts, the Lord is his Memorial**. Godlineſſe is a Myſtery: there is no trade like Beggery. Carnal beggery at Mans door is a Poor trade: but ſpiritual beggery at GOD's gate is a Rich trade. A praying Chriſtian is like a Courtier: who gets more by One ſuit in Seaſon; than a toyling Trades-man gets in 20 years. A little of God's Gold got by prayer, is worth more than a Great many Guinys. ¶ PRAY then with All perſeverance, leſt you play the Hypocrites part. Of him, *Job* gives you a Character in a Quære: viz, *Will he alwayes call upon God?*† NOT He. God ſhall hear from him in Hell*. And it may be (firſt) in the hour of Death. He will cry when God kills him†: like the Swine, when the Knife is at his throat. It was a ſad Argument, that Atheiſt uſed in his [one prayer] at Sea in a Tempeſt: when he told God plainly [He was no common begger, had never troubled him with prayer before, & if he would but hear him that time, he would never trouble him again.] This argument which he thought to be two-fold For him, he little thought to be ten thouſand-fold Againſt him.

* *Hb.* 12. 3, 4, 5.

A rich Trade.

Simile.

† *Job* 27. 10.

* *Lu.* 16. 24

† Pſ. 78. 34

Simile.

Heylyn MIKPO-KOΣ-MOΣ, p. 376.

Fath. How oft in a day had I beſt to pray, that I may perſevere?

Min. As to your Time and Times in a Day for private prayer,] if you will take my Counſel,

sel, follow *David*'s Example: viz. Three times a day: *Evening and Morning, and at Noon will I pray* †. And *Daniel*'s example: *he kneeled upon his knees Three times a Day, and prayed* *. And for a Type of our looking to *Jesus* in prayer, his windows shall stand open towards *Jerusalem*, though Death come in at them, and carry him into the Lions Den. *Daniel* will Pray though he go into the Lions Den for it. Some will not Pray, though they go into the Dungeon of Hell for it. And though *Daniel*'s prayer did not keep him Out of the lions den, it kept him In the lions den: which was to God a greater Glory, and to *Daniel* a greater Mercy, and to his enemies a greater Misery, than if he had Never come there. It was a Perilous time for Prayer. *Daniel*'s safety seems to lay in laying a Bed, and laying prayer Down till the 30 Dog-dayes be out †. N B. In the most Perilous time for Prayer, then it is most Safe to be in that Peril of prayer. The danger layes in the Neglect of prayer: take heed of That. I have read of a Witch who much envied a godly man: and sent her Imps oft-times to destroy him. But they usually returned with this answer [We cannot come at him, for he constantly prayes to God.] At length he (being in Hast) went out one morning without prayer. And that day they did him a greater mischief than *Daniel*'s Devils did him in the Lions Den: viz. brake

Times for private prayer.

† Ps. 55.17.

* *Dan.* 6.10

Some do as *Dives* did: Perish first, and then Pray.

† *Dan.* 6.7, *Daniels* safe danger.

Of the Witch.

brake ſome of his Bones. This the Witch confeſſed when impriſoned. Remember this that
Mr Haſt. morning [Mr Haſt] is ſo great a Husband, as to call you out before you have been in your Cloſet.

Firſt worſhip God: he that forgets to Pray:
Bids not himſelf, Good Morrow, nor Good Day.

Fath. It would make a man afraid. But I believe many go out in the morning without prayer, and come Safe home at night too.

Min. NO wonder. Them condemned Priſoners that lay at quiet in Fetters, why ſhould
Alluſion. the Keeper of *New-Gate* hurt? he knows they will be Hanged when it's the Kings pleaſure to appoint the Execution Day. But if one to his great Damage do break away: WO be to him, if he can come at him. God is not for ſpeedy execution. And what cares Satan for breaking mens Bones, who are Subject to his Service. No, let them go whole-Footed, and whole-Handed to Hell. But if one break Priſon, for liberty to ſerve God: OUT comes the roaring Lion with a Hue and Cry from Hell: to devour Him, if he may.

Pray, With children. Second. Pray, WITH them, in your Family.] It's to poor purpoſe for Parents to pray, For children, and not With them. And for Maſters to pray, For ſervants, and not With them. Sir, you are Maſter of a Family. Set up the Worſhip of God in your Family, or expect the Wrath of God to be rained down upon

upon your Family †: Fire and Brimſtone and an Horrible tempeſt *. But——————what cauſes your Countenance to change? † *Jer.* 10. 25. **Pſal.* 11. 6

Fath. I am frighted with fearfull words.

Min. This countenance is a Character of a guilty Conſcience. No wonder, if you are Frighted. It's more Dreadfull to ſtand before the Drawn Sword of God's mouth without Shelter: than to ſtand naked before Cannon Shot.

Fath. I deſire direction for Family duty.

Min. Firſt. As to Time, and Times, when and how Oft.] I affirm, that you are to perform this duty of prayer, In and With your family, Twice in a day: viz, Morning, and Evening. And this without Fail, except in a caſe of Neceſſity, which hath no Law. *And the Lord ſpake unto Moſes, ſaying, Command the children of Iſrael, and ſay unto them. MY offering, and MY bread for MY ſacrifices, made by fire for a ſweet ſavour unto ME, ſhall ye obſerve to offer unto ME in their Due ſeaſon* †. *Day by Day, Morning and Even, continally* *. Though this be out of uſe as Ceremonial (and ſo Practical) it's not out of uſe as Doctrinal, and directive to Goſpel duty. Goſpel duty contained in One of Gods Two Teſtaments, New or Old: is a greater Sum then many Goſpelers imagine. *Maſters give unto your Servants that which is Juſt, and Equal, knowing that ye alſo have a Maſter in Heaven. Continue in prayer**: Direct. 1. Times for Family prayer. †Nu. 28. 1. * Exo. 29. 38, 39. Goſpel duty Great. †Col. 4. 1, 2

i e, For them, and With them. Note these Phra-
*Act. 10. 2. ses, *Cornelius prayed to God alway* *. *Pray*
†1 Thes. 5. 17. *without ceasing* †. *Thou shalt eat bread at my*
*2 Sa. 9. 7. *table continually* *. Was *Mephibosheth* such a Cormorant, as to eat bread at *David*'s table Day and Night? is a man to do Nothing but Pray, as if he was an Angel who hath no earthly trade to follow? No: the Sense of these Sayings [Alway, without Ceasing, Continu-
Direct. 2. ally] is, Do it Daily, at Set Times. ¶ 2) Choose the Fittest, and Best part of these times: i e, Early in the morning, and Early in the evening. Then are you like to be Best disposed: and your Service Best accepted: *They*
†Pro. 8. 17. *that seek me early shall find me* †. ¶ 3) Choose
Direct. 3. the fittest Place. Christ commends a close Closet to a Christan, as a fit place, for private
* *Mat. 6. 6.* prayer *. Such a place is also fittest for a Family, which is freest from noise. Distracting thoughts will come in too Soon, though they be not sent in by Sounds, and caused by Cla-
Direct. 4. mours abroad. ¶ 4) Be not hindered by Trifles, that is hatefull to God. He that will not go to Heaven till there be nothing in the Way,
Direct. 5. is Never like to come there. ¶ 5) Lay all businesse By, during the Time of the duty. Order your Fire to be freed from that evil kind of Fore-cast, of placing some Vessel upon it, to be Stirred, or Tended upon,
Cursed fore cast. and took Off in prayer. Some fore-cast is as good as Work: but this is worse than Nought.

Nought. ¶6) Gather all your Family together, to prayer. *Gather the people together, Men, and Women, and Children, and thy Stranger that is within thy gates, that they may Hear, and Learn, and Fear the Lord* †. *All Judah stood before the Lord, with their Little-ones, their Wives, and their Children* *. *Both Young men and Maidens, Old men, and Children, let them Praise the name of the Lord* †. ¶7) And, Far be it from you for Ever, to separate your children from Gods Service, as some do: who for a peaceable preparation for prayer, Pack their children to Bed, at 5, 6, 7, 8, 9, 10 years of age: with such a Salvo (forsooth) They will Cry, or Sleep, or Something, and disquiet in duty. Strange peace! is This the way to train up a child in the way he should go? is This the way to bring Up in the Nurture and admonition of the Lord? If they Cry, or Sleep, it's the Parents fault. Late prayer, or some disorder, is the Matter. Serve GOD, and the Soul; before you serve the Body. Go to prayer before Supper. And make a Law, viz, They that Cry, shall be Whipt, and they that Sleep, shall go Supperlesse to Bed. And do not drive your children away before the Duty, as if they were Dogs: and leave your Dogs in their room, as if they were Christians (as some do) Both which are abominations. I have heard of a Youth, who was Converted by an expression in prayer. It was be-

Direct. 6.

† Deu. 31. 12.

* 2Chro. 20. 13.

†Psal. 148. 12, 13.

Direct. 7.

Odious Order.

cauſe he heard it. If he had been Packed to Bed that night before Prayer, to the prevention of his converſion; doubtleſſe it had pleaſed the Devil to Purpoſe. ¶ 8) Take heed of praying To perſons, inſtead of praying For them: i e, by affected Phraſes, and tinkling Tones. Hatefull is that prayer to GOD, which is deviſed, formed, and phraſed to pleaſe Man. And No better are the Prayers of ſome perſons. The Devil is ſuch a Chymiſt, he can extract evil out of Good: and Poyſon a perſon with his Own Prayers: by puffing him up with Pride in them. ¶ 9) Precede Prayer, with the Word. The word and prayer, are put together*. Read a Chapter before Prayer. And ſpeak ſomething to your Family, from what you read. ¶ 10) And let me commend the Annual reading over the Bible in a Family, for a good Cuſtom: which may be thus performed. There is in the O T, Chapters 779.] Pſalms 150.] Chapters and Pſalms 929.] In the N T, Chapters 260.] In both O T, and N T, Chapters 1039.] In both O T, and N T, Chapters and Pſalms in all 1189.] There is in a Year 365 Dayes. In Biſſextile, or Leap-Year 366. Read 3 Chapters a Day: and read ſo many Pſalms a Day (when you are at them) as to read them all in 20 Dayes in Biſſextile, and in 19 Dayes in another Year: this reads the Bible through in a Year, except One Chapter, which is eaſily added

Direct. 8. Caution

Direct. 9.

*1 Tim. 4. 5.

Direct. 10.

A Rule to read the Bible.

added to the laſt dayes Task. Or, if you have *Bentley*'s Bible, it hath 375 Leaves. If you read one leafe a Day, this does it, except 9 leaves in Biſſextile, and 10 leaves in another Year: which is not one leaf a Month more than one a Day. In a word, one quarter of an hour in 24 hours (with a ready Reader) reads the Bleſſed Bible in a Year. And which of us does not trifle away, Ten Times more Time than ſo. Unworthy is that Perſon of the Name (and far from the Nature) of a Chriſtians: who thinks SO little time too Much to ſpend in Reading, God's Precious, Pure, Bleſſed Word. Thus far of Family Duty.

Fath. But hear me before you proceed any farther. I am unfit for Family Duty, becauſe of my weakneſſe to perform it.

Min. If you know what you ſay, and be as Willing as Weak, it is well: for then you will venture on your Duty, and truſt to Gods Strength, which will carry you through what Ever he calls you to. Sufficient for ſatisfaction is that One Promiſe: *as thy Dayes, So ſhall thy Strength be* †. *Let the weak* (believe and) *ſay I am Strong* *. But tell me true, is there not ſomewhat elſe at bottom?

† Deu. 33. 25.

* *Joel* 3. 10

Fath. Truly there is: I am aſhamed to pray in my Family, among my Servants.

Min. Now you ſay Something, though worſe than Nothing. The former was Weakneſſe, this is Wickedneſſe. Aſhamed! to

ſpeak to GOD! to ſerve GOD! to be like GOD! what aſhamed of GOD! OH dreadfull! read this Text and Tremble. *Whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed when he cometh in the Glory of his Father* †. According to Chriſts glory, will the ſhame of ſuch be: i e, Infinite. To ſee what a glorious Perſon is aſhamed to Own them. To ſee what a Maſter they have been aſhamed to Serve. To ſee *ſhamefull Spewing upon their Glory* *. Shame is the puniſhment prepared for Chriſts implacable enemies; *HIS enemies will I cloath with Shame* †. Its like clothes (1) They are Viſible: ſo is Shame. (2) Unſeparable while the Perſon is viſible: ſo is Shame. It's unlike clothes, they Cover nakedneſſe: ſhame Diſcovers it for ever. What ſhall I ſay? if Shame be your Sin: take heed Shame be not your Sorrow. The Sin of ſhame, and the Sorrow of ſhame, are Both unſpeakable. It's written of *Ajax*, the great Grecian warriour, that he Died with Shame, and cryed [No death like it.] And Chriſts enemies, who are aſhamed of him (at laſt) are like to cry [No damnation like it. ¶ Sir I muſt tell you (though you deſerve not to be told) that you are aſhamed of your Glory. Grace makes a man glorious Within, and godlineſſe makes a man glorious Without. Your Duty is your Dignity: Do it, and God will Dignifie you For it. *Them that honour*

† *Mar.* 8. 38.

* *Hab.* 2. 16

† Pſal. 132. 18.

Simile.

Diſſimile.

Ajax's dying ſaying of Shame.

nour

nour me, I will honour *. *If any man ſerve me, him will my Father honour* †. You count it an Honour to ſerve an Emperour: what is it then to be ſerved By an Emperour! yet all this is Droſſe to the Service of God. To be a Servant of the great God, is a greater Honour than to be a Maſter of all the men in the world. And yet is not this All, for he that ſerves God him will God ſerve. God will ſhut the Door after his ſervant *Noah* *. God will make the Bed†: and he will waſh the Feet*. He that will wait on God, on him will God wait †. Even GOD, who is King of Chriſtans, King of Nations, King of Kings, King of Heaven, and King of Glory. At whoſe Splendor, Angels Wonder: and each one covers his Face, with two wings, as with a double Vail *.

*1Sa.2.30
† Job. 12. 26.
*Gen.7.16
†Pſal.41.3
* Jo.13.5.
†Iſa.30.18
* Iſa. 6. 2.

Fath. I will object no more againſt prayer.

Min. Then I will direct more, For prayer.

¶ Pray with your children not only in your Family, but ſometimes do You, ſometime let their Mother, ſometime let both father and mother take their children into their Cloſet, and pray with them There. (1) In this way you may the more Freely confeſſe their bad Hearts, and Faults to God: bewail their Condition, and ſpeak to God for them. (2) This way will make it manifeſt to GOD that you are in good Earneſt for their Good. (3) It will make it manifeſt to your Children that you have more than a common care of

Pray, with children in Cloſet.

them, as in Common among your Servants: for it will ſhew them you have a Special reſpect for them. (4) And it will have a Good Effect upon them. If the heart of the fathers be to their children, the heart of the children will be to † *Mal.4.6.* their fathers †. Your Children will ſee the difference of this duty: and You will ſee it: for it Will work, and it will NOT be ſo well without it.

To teach Children to pray.

¶ Teach your children (a right way) to pray for themſelves. Teach them not to call God Father, in a ſtate of Nature: as ſome parents do, who teach their children to Lie to the Lord, and ſpeak Blaſphemy againſt God. But, put them into Such a way to pray, as Such may uſe. viz, To pray for the life of their Parents. And for their Own life. And for mercies to maintain life: as meat, drink, cloathing, protection from danger. And to pray for life for their Souls. For a Sight, and Senſe of Sin. For a Saviour. For Pardon. For grace in the Heart. For a new Birth. That they may be the children of GOD. And be ſaved from the power of Sin, and SATAN, and Hell Fire. And may go to Heaven, and be happy both in Body and Soul, for Ever.

Object.

Fath. If children be wicked, they may not pray: for the praying of the wicked is Sin.

Min. So is the Plowing of the wicked ſin *Pro.21.4. too *. By your argument the wicked muſt not Plough: i e, follow a Calling for a Living: but

but Beg, Steal, or Starve. (2) I grant, whether the wicked Plough, or Play, or Pray, they ſin: yet they muſt Plough, and Pray too, or do worſe: for the Neglect is worſe than the Act. If to pray is Sin, not to pray is a Worſe ſin. And of two evils, it's beſt to chooſe the Leaſt, and refuſe the Greateſt (3) The wicked are Created to pray †. (4) The wicked are Commanded to pray *. (5) Prayer is put up (and recorded) for Wrath to be poured out upon them, becauſe they Do not pray †. (6) A precept for parents to teach children to Pray, is Certainly implyed in theſe expreſſes for Education. viz, *Train up a child in the way he ſhould go*.] *Bring them up in the nurture and admonition of the Lord* †.

† Act. 17. 26, 27.
* Act. 8. 22.
† *Jer.* 10. 25.
*Pro. 22. 6.
† Eph. 6. 4.

Fath. I have heard a Profeſſor ſay [To teach children to Pray, is the way to make them Hypocrites.]

Min. He is not ſo ſure of That, as I am of This: viz, To let them go Prayerleſſe, is the way to harden them for Hell Fire. OH what a Cutting Cry will this be One-day in Hell! [*I am Damned becauſe my parents did not teach me to Pray to be Saved.*] He that forbids the wicked to Pray, if he is not a wicked Man, yet his is a wicked Act. And whatſoever be his Condition, he is in that Point under Deluſion. Let ſuch men ſay what they will: I ſay, teach your children to Pray. And again I ſay, Do it: if in Dooms-day God do Blame

Caution. you for it; I will be Bound to bear it. ¶ But,
Black Art. Let not your children learn that Black Art of boldneſſe by prayer: viz, To ſin the more ſecurely. Like that Religious Beaſt, *I have paid my Vows, therefore came I forth to meet thee: come let us take our Fill of love* *. Or like that *London* Monſter, who haunted Taverns, Theatres, Whore-houſes, all day: but Durſt not go out in the morning without prayer: and Then ſo bold, he durſt bid the Devil do his Worſt. Or like ſuch who ſerve God on the Sabbath day, for a Licence to live licentiouſly all the Week after. For if the Sacrifice of the wicked be Sin, *how much more when he brings it with a wicked mind* †.

*Pro. 7. 14, 15, 18. Mr *Tho Shepherd.*

† Pro. 21. 27.

¶ Laſt. Procure the prayers of Praying Perſons for your children (as much as may be) and eſteem of ſuch Perſons, as Precious. Had I an opportunity of Preaching to all the praying perſons in *England* at Once: I would exhort and beſeech them All in general, and Every One in particular: to pray for ALL the children of the children of God. Some have Obſerved, and Aſſerted, [That the children of Many Prayers do Seldom miſcarry.] So much concerning Prayer. I ſhall come to a Concluſion with Ten (conſiderable) Corollaries, to quicken you to your Whole Duty, contained in this Conference.

Procure prayer.

Ten Corol.

1. Coroll. Fathers Name אב *Ab.*

Firſt. The very Name of a father may be a Motive to duty. The Hebrew word אב A father]

father] comes of the Root אבה he willed, desired] of the fathers affection to his children, which doth Naturally descend to them, with desire after their welfare. If not Thus, a man deserves not the Name of a father. They who have been instruments to bring children into a State of Condemnation, and care not to bring them into a State of Salvation: are these Parents! shall *Paul* travail in birth till Christ be formed in Christians?* and be so concerned as to wish himself accursed from Christ for his Kindred?† shall Ministers do their utmost to Save children? shall the Devil do his utmost to Damn them? and shall their own father that Begat them, and their mother that Bare them, carry it as if they care not whether they are brought forth for a Saviour or a Murderer? and are these Parents? *Monstrum! Horrendum!* NB. Neglect of duty to a Child, to humour an angry Wife, had like to cost *Moses* his Life: for, *the Lord sought to Kill him**. Let careless parents have a Care, God do not kill them Quite. And let Parents hear themselves spoken to in these Texts. *Keep this man, if by any means he be missing, then thy Life shall be for his Life*†. *If he Die in his iniquity, his Blood will I require at thy hand**. They that are under Such words, abroad without Shelter, and do not hear it Thunder: are very Dull of hearing:

*Gal.4.19. †Rom.9.3.

*Exo.4.24

†1K.20.39

* *Ezek.* 3. 18.

Second. The childs tears at it's Birth, may be a Motive for parents, to Pity and Duty. These

Coroll. 2. Childs Tears.

These tears seem to Presage its Sorrow. The poor child seems to Cry to see into what a Stormy Sea it is Lanched: in danger to be Swallowed up, Soul and Body at once. Or, to see upon what a Shore of trouble it's Landed: to wander in a wilderneſſe of Wo, among wild beasts of Prey. Yea so Cruel are the Devils Creatures, that poor children are in danger of their Death, before their Birth. The cruel Claws of these wild Beasts (sometimes) tare the Young out of the Womb before they are Born *: and the Old out of the Tomb after they are Buried †.

Cruel cruelty.
*Am. 1. 13.
† Ch. 2. 1.

Third. The dead condemned State, children are Born in: and are in till Born again. It is a Dead Life, between the first, and second Birth. One passing by the house of a Sinful Sluggard, said [*Here lies* (not lives) *Such a One.*] A natural life, is a kind of a Lifeleſſe, Worthleſſe life. An old man converted a little before his Death, would have this Epitaph on his Tomb [*Here lies a very Old Man of 3 years old*] *Barlaam* being asked how old he was, said 45.] Said the other, Thou seemeſt to be 70.] Yea (said *Barlaam*) if you reckon ever since I was Born: but I do not Count the time I spent in Sin.] Lay this Dead Life to Heart. Suppose you had a child condemned to Die: yet so as there remains a possibility to procure a Pardon. The execution hour is concealed in the Kings own breast. It may be the

Coroll. 3. Childs Dead state

The old youngman A strange Epitaph.

the child hath Ten Dayes to live: it may be not Two Hours. How would you beſtir you in Such Caſe? how reſtleſſe Night and Day till your poor childs Pardon is procured? except *Jehoram*-like you were bereav'd of Bowels†, and had not the leaſt Pity left in you. This is your childrens Caſe, if unconverted. As after the Sentence, a malefactor is a Dead man: ſo before the Second birth, a child is a Dead child: i e, Sentenced, and Condemned, to be Hanged, and Burned, and Racked in Hell. And peradventure you are driving on deſigns to procure Portions, and not Pardons. OH Miſerable man! to morrow may be thy Son, or thy Daughters Damning day. And if Once the ſecret ſet time be Out, the poor child is Haled away, into Endleſſe Wo.

† 2 Chro. 21. 19.

Fourth. Your condemned child, is alſo to be ſuppoſed, under a Sad Senſe of it's condemned condition. Suppoſe you ſhould Act as if as Inſenſible of it, as a parent is of a childs Soul condemned ſtate. And at your Return in the evening (after all the trifling Turns you take in a day) your poor child ſhould Quære with a Sad Countenance [*Father where have you Been to day?*] Here and There, about This and That. [*OH Father! what have you not been with the King to day? and do not know but I may be Hanged to morrow.*] And as you ſit Idleing, Sleeping, or Smoking in the houſe [*GOOD Lord! father, will you ſit Thus and let*

Coroll. 4. Suppoſed ſad ſenſe.

me

me be Hanged!] What a Cutting conſideration is This! OH how Common is it for children to be in a Soul-condemned condition! and will parents (who profeſſe to believe it) Pipe, and Pot, and Prate away their time, while their children ſtand on the brink of Everlaſting Burnings? will they take their Recreation while their children are under Condemnation, near that execution and End to periſh for Ever? the Plague of *Pharoh* is upon ſuch parents hearts. WHAT Faith have ſuch in Gods word? what Life is in their faith? the
*Jan.2.19 faith of DEVILS exceeds a Dead faith *.

Fath. It is very Sad to conſider a child in ſuch Caſe.

Min. Very SAD! in ſo ſaying, you ſay Nothing. It's moſt Deplorable, and Lamentable: enough to make a mercifull man wiſh his head Waters, and his eyes a fountain of Tears: to weep Day and Night for children
†Jer. 9. 1. ſo Diſmally miſerable †. And its matter of mourning to think how Few Tears fall into Gods Bottle upon this account.

Coroll. 5. Cruelty. Fift. The inhumanity, and cruelty of ſuch careleſſe parents. They are ſaid to be more Savage than Sea-Monſters: for *even They draw*
* Lam.4.3. *out the breaſt and give ſuck to their Young* *: but theſe Men-Monſters are *like the Oſtriches in the wilderneſſe*, with a 7-fold Similitude.

Oſtrich defined. (1) The Oſtrich is between an unclean hateſull Bird and a Beaſt: hath part of Both, but No part

part of Man, as the Mermaid hath.] A ſad Character for a father. (2) Fair outwardly with feathers †.] So is a foul Phariſaical father. (3) She is Proud.] *What time ſhe lifteth up her ſelf on High, ſhe Scorneth the Horſe and his Rider* *. (4) She is Fooliſh:] *becauſe God hath deprived her of wiſdom* †. In danger ſhe hides her Head: and then thinks No-body ſees Her: becauſe She ſees no body. Man thinks he is Safe becauſe he ſees not God. Man Cannot ſee, he Will not ſee, and then ſayes, God *Shall not ſee**. (5) She is forgetfull of the great concern.] *She leaveth her egges in the earth, and forgetteth that the foot may Cruſh them, or that the wild beaſt may Break them*†. (6) She is without natural affection.] *She is hardened againſt her young ones, as though they were not hers* *. (7) She is of ſtrange ſtrong Digeſtion: eats Old Iron.] So ſuch Savage men can Swallow ſuch ſayings of God, as would Tare the very Heart-ſtrings of a tender Heart in ſunder. Theſe are 7 Sad Curſed Characters, of careleſſe parents. King *Herods* cruelty to the children in *Bethlehem* (τὸς παῖδας the males†) founded this phraſe [Better be *Herods* Swine than his Son] for ſome ſay his Own was ſlain in that Storm. The cruelty of our Oſtrich-like fathers may found this phraſe, [Better be ſuch a mans Swine than his Son, who cares no more for his ſons Soul than if he was a Swine.] *Crates* wiſhed himſelf on the top of the higheſt Mountain in All the

† *Job* 39. 13.
* Ver. 18.
† Ver. 17.
* Pſal. 94. 7.
† *Job* 39. 14, 15.
* Ver. 16.
† *Mat.* 2. 16
Auguſtus Cæſar's ſaying.
Crates wiſh.

the World: to cry out againſt Parents, who are careleſſe of their childrens Souls. The beaſts of the field that manifeſt love to their Young, and mourn if they are Loſt: may riſe up in judgment, and Condemn theſe men.

Coroll. 6. Prodigious effect of neglect.

Sixt. The monſtrous prodigious fruit and effect of Parental neglect, and Omiſſion of Education. viz, The univerſal vanity of Youth: and baſe brutiſhneſſe of Boys. Their epidemical diſobedience to GOD: by Curſing, Swearing, Lying, Stealing, prophaning the Sabbath: the Day deſigned by them for Satans Service. Their diſreſpect to Superiours. Their diſobedience to Parents. And to Mr, Mrs, and Dame; of which there is ſuch an univerſal Out-cry in the Kingdom, as of ſome peſtilent Plague and Judgment. ALL layes Principally at Parents doors. For if they would exercile that Authority over them which God hath Given them; and perform their Part according to Gods Precept; it would work a great Cure among the contagious Scabs, Wounds, Bruiſes, Sores; which have over ſpread the Body of Great *Britain* from the Sole of the Foot to the Head *. But this neglect of parental duty, is like the Setting open of Sluces, and Flood-gates, to overflow the Land with a flood of Filthineſſe, and Prophaneneſſe. And to make children Famous for (nothing but) Wickedneſſe. To be children of Belial †, Curſed children *, children of Perdition †, children of the DEVIL *.

* *Iſa.* 1. 6.

† 1 Kin. 21. 13.

* 2 *Pet.* 2. 14.

† *Joh.* 17. 12.

VII.*, and children of Hell, as the Scripture calls them †. And parents do not only Lay the reins in their necks, to let them run Headlong to Hell: but alſo do Lead them on to that Lake, by learning them to Sin by their example. viz, To Swear, Lie, Curſe, Scoffe at the godly. It's probable the parents taught the children to Mock, which Bares tare for mocking, as an Emblem of the Torment of Hell for mockers. N B. Wicked parents will teach their children to do good men Hurt, rather than to do themſelves Good. *Herodias* would teach her Dancing-daughter to ask *Herod* for *John* Baptiſts Head, rather than for Half the Kingdom*. N B. For parents to bring Forth in ſin, and to bring Up in ſin, is a Sure way to bring Down into ſorrow: both themſelves and their children together, for Ever, and Ever.

* Act. 13. 10.
† *Mat.* 23. 15.
* *Mar.* 6. 23, 24.

Seventh. Conſider what a Small diſtance Death may be from (or how near to) your childrens Heart, or your Own. By reaſon of the uncertainty and ſhortneſſe of Life, and certainty and (ſometime) ſuddenneſſe of Death: a Man or Child may be within a Step of death, and not have a Thought of death. Or elſe think it as far Off as the *Eaſt* is from the *Weſt*. (1) God may ſmite with a Secret Sudden Stroke. (2) One may die a Natural, and Sudden death: of which no Reaſon can be Rendered. (3) One may die Caſually, and Suddenly,

Coroll. 7. Deaths ſmall diſtance.

denly, in Any place in the land of the Living e g. If one be at Sea, or on the *Thames* in a Boat, there is but a Board between him and Death: Life within, and Death without: and but a Thin Board between. If at Land: but a Shoe-Sole between the Bottom of the Foot, and the Top of the Grave. If in any Street or Lane in *London:* a Tile, or Brick may Fall, and Kill. If in the Field, or Countrey in a journey: a Thief may murder. If in a Wood: the same Death: or a wild Beast may Devour. That which hath Life, may take away Life. That which is Dead, may be a mans Death. The fall of Earth, or Stone, or Timber: or a mans fall into Water: or off his Horse, or House, a Hundred wayes to fall Out of the world. *What is your Life? it is even a Vapour* † *Jam.* 4. 14. *that appeareth for a Little time, and then vanisheth away* †. *What is Man?** q d, A little * Psal. 8. 4. bit of breathing Clay, a little bit of creeping Clay, a little bit of living Clay, a little bit of dying Clay. And yet what a Do will a Proud, Painting *Jezebel* make with a bit of Dirt: † 2 Kin. 9. 30, 36. which the Dogs are about to eat up for an Excrement †. *O Earth, earth, earth! hear the* * *Jer.* 22. 29. *word of the Lord**. What is that? *DUST* †Gen. 3. 19 *thou art, and unto Dust shalt thou return* †.

Brave Madam Silk-worm! O thou Clod of Clay!
Mayest be to Morrow for the Worms a Prey.

Coroll. 8. Dolorous Death. Eight. Your childs condemned State spoken of in the third Corollary, peradventure is by

by this time forgot. Suppoſe (by your neglect) your child Dies in this condemned condition, And in Dying (to ſting your Conſcience) hath its eyes Opened, to ſee the mouth of the bottomleſſe pit ſtand Open, to ſwallow it Down into the Dungeon of Hell. At which ſight it Shrikes out, O Father, Mother! did you Know me to be in this condition and not Tell me of it, and labour to get me Out of it? did you Know me to be born in Sin, to live Curſed, unconverted, and Condemned; and not Acquaint me with it? did you profeſſe to beleeve the Neceſſity of a new Birth, a new Heart, a new Life: and let me Live and Die without it? was you Willing I ſhould go to Hell that you would not Tell me of it, except in ſuch a Sleighty way as begot disbeliefe of the Truth of it, and of the Verity of my miſery. Curſed be the Day that Ever ſuch a father Begat me, and that Ever ſuch a mother Bare me. And then dies Roaring, as if already in Hell. Can you give no gueſſe at This, what This will be to you? when it's your Caſe, none need to Tell you what it is. Then you may weep with *Rachel, who refuſed to be comforted for her children, becauſe they Were not* *. And with *Iſaiah*, who ſaid, *Look away from me, I Will weep Bitterly, labour Not to comfort me* †. And with *Solon*, to whom ſaid one [Why do you weep? it will do no good now.] Alas ſaid he, *I therefore weep becauſe weeping will do no good.*]

* *Jer.* 31. 15.

† *Iſa.* 22. 4.

Solon's Sorrow.

good.]And with the woman who was ſo buſied in ſaving her Stuffe, that her child in the Cradle was forgot, till the houſe (on fire) was Down, and the child Dead: and then ſhe remembred it Roaring [*O my child, my child!*] And with *Jacob* when he ſuppoſed *Joſeph* was torn in pieces: *I will go down into the grave unto my ſon mourning, thus his father wept for him**. If *Joſeph* had been torn in pieces with a wild beaſt as *Jacob* ſuppoſed; what had that been to a childs being torn by Devils in Hell to all Eternity.

* Gen. 37. 35.

Corell. 9. Dooms-day Dolour.

Ninth. Conſider the Dolefull out-cries of Damned children in Dooms-day, againſt their carnal careleſſe prophane Parents: who have Lamentably loſt Themſelves, and their Children too. When poor children with Pale faces (yet as Flames) and hearts full Horrour, ſhall ROAR out [O Father, Mother! what have You done! I muſt Burn for ever in Hell, for the Sins you learned me to live in by your Sinfull example. The oaths I have Sworn will now Sink me into endleſſe Sorrow. For my Curſing of men, God will Curſe me for ever. You ſet me to Work, and let me Play on the Sabbath day. I had no reſt from Sin, and now I muſt have no reſt from Sorrow: but Roar for ever. Now Gods wrath will be Poured out upon me becauſe I did not Pray. To pray you would Never learn me, except to ſay the Creed, the 10 Commands, and the Lords Prayer: by which you learned me to Lie,

Lie, for which I muſt Lay in the Lake†. You learned me to neglect Salvation: now I have Loſt it. You learned me to Mock the godly: now God Mocks at my miſery. You led me after our Blind Guide, who called us Chriſtians, and Gods children: now we are in the ditch of Damnation together*. You let me Game away my time: by which I have loſt Heaven, and won Hell. I would have heard good Sermons, which I heard folks Commend, and ſay, Sinners were Saved by them: but you would not Suffer me, but Shut up the Kingdom of Heaven againſt me. OH that Dreadfull Judge! will preſently paſſe the Sentence, *Depart ye curſed into everlaſting fire* †: and then we ſhall be a Hell in Hell, to each other for Ever. It will be a Hell to me, to behold You in Hell: you Curſed father, and murderer. And it will be a Hell to you, to hear me Howl and Roar: and Curſe you to your Face, for Ever. And a Thouſand ſuch Dolorous ditties: Ten thouſand times more Terrible than tongue can tell. Sir, though it be not your Portion to periſh with a child loſt by your neglect; yet is it nothing Now to think, that when you are in Heaven, you ſhall have a child to Howl in Hell, and curſe you there for Ever? or will it be Nothing to you in the judgment Day? ſeeing (as the Scripture ſignifies) ſome Saints ſhall then be ſubject to Shame, Sorrow, and ſaved ſo as by Fire*.

† Rev. 21. 8

* Mat. 15. 14.

† Mat. 25. 41.

* 1 Cor. 3. 15.

Coroll. 10. Sweet fruit of good Succeſſe.

Laſt. Conſider the comfortable joyfull effect, and Sweet fruit of ſuch godly Education as ends in Salvation: and that both in Time, and in Eternity. It may be a comfort to you in Any condition on Earth, to think your children are Heaven-born: Pardoned, Juſtified, Sanctified, and ſhall be Glorified. If they ſhould be Poor, yet they are Rich: and will be the Richer for their Poverty to all Eternity. Whatſoever they Do, or Suffer, or Loſe for God: he will Richly reward them. Whoſoever is their Enemy, God will be their Friend, and will Never fail them. If they be Sick, or in any Adverſity: Still they are Happy. If You be ſick, or in any trouble, they will Pray for you. If they Die while you live, you may be more comforted in their Death, than a man can be in a childs Birth, or wicked Life. If You die while they live, you may Sweetly ſay with *Jacob*, *Behold, I die, but GOD ſhall be with you* †. In the Judgment day! how Sweet to ſtand at *Jeſus* Right hand! ſaying, *Behold, I, and the Children which God hath given me* *: none Loſt by my negligence: all Saved by my diligence. How ſweet to be the Subjects of this Golden Sentence, *Come ye bleſſed of my Father!* while others are the Subjects of that moſt Direfull Doom, *Depart ye Curſed*. How Sweet to be for Ever in Heaven, to Trumpet out Eternal Praiſes, and Sing Halelujahs for joy of Heart! while others howl for

† Gen. 48. 21.

*Heb. 2. 13.

O feſtus dies.

for Sorrow of Heart in Hell. How Sweet for you and your children, to be a Heaven in Heaven to each other! while others ſhall be a Hell in Hell to each other for Ever. Yea, how Sweet may this dayes Dialogue (under this tree) be to you in Eternity! if it may Iſſue in what I aim at. And what ſhall I more Say? ſhall I Yet plead with you for pity to your Own Children? if I was pleading with you for ſome ſmall kindneſſe for my ſelf, me-thinks I ſhould prevail. If I was pleading with you to pity an Enemy, who is ready to Periſh for want of a Penny, me thinks I ſhould prevail. And ſhall I not prevail with you to pity your own poor periſhing Children? what is your Reply.

Fath. What ſhall one do who hath long neglected his duty to his Children, till they be hardened in Sin?

Min. Bewail it to GOD. Implore his Pardon. Confeſſe it to your Children: with Sorrow that you are ſo far in their Debt. Set upon your work with Shame. If they reject your Counſel, bear it patiently. Lay their Diſobedience at your Own Door. And follow God with Petition, and your children with Inſtruction: till (if poſſible) you Prevail, for their Converſion.

Fath. I hope I ſhall ſet about this Solemn Work of ſo Great Concern. God grant I may, for I am much troubled at my long neglect.

Min. I perceive, what I have ſaid ſhakes your Head: but GOD knowes whether it ſhakes your Heart. However I hope you will not ſpend your time in talking to your children of Church-Steeples, and Brick Chimneys by the way back. But, Take heed you do not deceive Me, nor your Self, nor your Children: God is not Mocked. If you do indeed perform your part, Parent-like to the Purpoſe: then may theſe children here Preſent, and the children which are yet Unborn, ariſe up and Call you Bleſſed. To which more might be added, but it's Time to Retire: for I ſee the Sun is walked far into the *Weſt*. And ſo Sir, I ſhall take my Leave, of You and Yours: wiſhing you all Well, for this World, and for that which is to Come.

Concluſive Caution.

Fath. Sir, we wiſh You and Yours, the like Welfare. And we do give GOD, and You thanks, for this Godly Advice.

ΤΕΛΟΣ.

POST-SCRIPT.

IN the Epiſtle, I direct to know Emphatical words by Capital letters: and ſpeak of beginning them words only with Capitals (except ſuch words as are alway ſo to begin) and I did intend to do ſo. But after the Epiſtle was compoſed by the Printer, I was diſpoſed to begin many Subſtantial words alſo with Capitals, which are not Emphatical. Theſe are in the firſt 6 ſheets containing Inſtruction and Correction, and the An to Ob againſt Correction: eſpecially in the firſt 3 ſheets, to the end of Inſtruction by Doct. Theſe words are begun with Capitals, that Men, Women, and Children may take the more notice of ſuch words and things, which are to them of ſo great concern. And whether you call it a Benefit or a Burden, it is only for the firſt Edition: for in the next (Deo juvante) *I ſhall take them out, reduce it to the order of the Epiſtle, and ſo make it more Euphonical and Gratefull for the Readers pleaſure.*

A

SECOND DIALOGUE OF THE DECALOGUE: OR A DISCOURSE Concerning the Ten COMMANDMENTS.

The Second Part.

I have written to him the Great things of my Law, but they were counted as a Strange thing. Hos. 8. 12.
The Princes digged the well, the Nobles of the People digged it by the direction of their Law-giver. Nu. 21. 18.
The Lord is our Law-giver. Isa. 33. 22.
The Law of the Lord is perfect converting the Soul. Ps. 19. 7.
The Isles shall wait for his Law. Isa. 42. 4.
He will magnifie the Law and make it Honourable. Isa. 42. 21.
We have heard out of the Law that Christ abideth for Ever. Joh. 12. 34.
Do we then make void the Law through Faith? GOD forbid! yea we establish the Law. Rom. 3. 31.

LONDON,
Printed by *J. A.* for the Author, 1681.

The General Contents of the Second Dialogue.

Twelve Notes on the Ten Commandments.
Ten Ob against the Second Note Answ.
Of Thunder, breaking, & new making the Tables.
The Law a rule of Life for all men.
How we are under the Law as the Jews were, in Seven Particulars.
How we are Not under the Law as the Jews were, in Seven Particulars.
An account of the C L.
An account of the Judicial Law.
How the M L is abolished, and how not.
How the C L is abolished, and how not.
How the Judicial Law is abolished, & how not.
The whole duty of man in Ten Words.
Antinomian averseneſſe to the Law.
Five Reaſons of ſlighting the Law.
Of preaching the Doct of the goſpel only.
Four Reaſons of ſuch preaching.
Sad effects of not preaching the Law.
Pride of ſome Preachers, their Wives, Children.
Pride or Sin in ſuch prodigiouſly perilous.
Six ſorts of Simple Hearers.
Many in Profeſſion like to be loſt at London.
Concluſion by way of Exhortation.

Note theſe few abbreviations,
M L Moral Law. C L Ceremonial Law.
C W Covenant of works. C G Covenant of grace.

A SECOND DIALOGUE OF THE DECALOGUE.

Fath. GOd Save you Sir. Since our Late Conference, I have desired some Discourse from you of the Decalogue: for I am much perswaded there is more in it than many Imagine. When you delivered me the Sixt Document, viz, To acquaint my Children with the Decalogue, I desired to hear that Lesson Enlarged: yet was loth to interrupt you: but now I come on purpose to desire you to give me some account of the Ten Commandments.

Min. Sir, you are Welcome to me upon this account: for I had also a mind to enlarge that Sixt Lesson upon the Law, but was loth to be too tedious: and am glad of an opportunity to do it now. By the Title pages of old Books which lay open in *Moor* Fields, I perceive there are some Tracts on the Ten Commandments

mandments by way of Expoſition: and ſo I ſhall not go that way to work: but ſhall give you 12 Uſefull Notes upon the whole, to ſhew you (in part) what is contained in them. Between which Notes you may put in (and after them all adde) what Queſtion you pleaſe.

1 Note. The M L on *Adam*'s Heart.

Firſt. The Moral Law, Decalogue, or Ten Commandments was engraven on *Adam*'s heart, as a Primitive Perfect Law of Nature, *Adam* being created in God's Image, which conſiſteth in Holineſſe and Righteouſneſſe, had the Law written in his Heart, the Sum of which is Holineſſe and Righteouſneſſe. And *Adam* being capable of it, God entred into a C W with him which contained (1) A peremptory precept, [Do this:] (2) A conditional promiſe, [If thou Do, thou ſhalt Live:] (3) A conditional threat, [If thou Do not, thou ſhalt Die.] To keep this G W for Life, no man was ever able: except (1) *Adam* who brake it and ruined All mankind: and (2) *Jeſus* the Second *Adam*, who by his obedience to it hath recovered all the Elect. But though no man can keep it, yet Every unbeleever is under it: and to Them it is a miniſtry of Condemnation †.

† 2 Cor. 3. 9

A new State.

¶ By the way N B. After the Fall there was a New Church State ſet up. Ceremonial Sacrifices for God's ſervice Inſtituted. And man accepted with God upon a New account: viz, on Chriſt's account, who Subſtituted himſelf

self in mans stead to Die for him: by vertue of which Death, beleeving man hath Life and Favour with God. And that for 2000 years (and more) from the Fall to the delivery of the Law on Mount *Sinai*; the Substance of their Religion was the Same, as after the Publick promulgation of the Law. (1) Instances of the use of Ceremonial Sacrifice we have in *Abel**, *Noah*†, *Abram**, and *Job* also †, who was before the Law on *Sinai*, as is easily proved. THEN the master of a family was King to rule, Prophet to teach, Priest to offer sacrifices (cut in pieces) for the Sins of his family*: so Now should masters Rule, Teach, and offer the Sacrifices of a broken, cut, contrite Heart in prayer for the Sins of their families†. (2) And the M L of Nature did in part remain in the heart of man after the Fall: and God made a Farther manifestation of it to man: else the world was in a wofull wild posture for One 2000 years at least. To think the world was without Law till they had it from *Sinai*, is a ridiculous conceit: if So, for what was the world Drowned, and *Sodom* Burned? *for where no Law is, there is no Transgression* †. If no Law in the world, no Sin in the world: but *untill the law Sin was in the world* *, q d, untill the law, the Law was in the world, for *Sin is not imputed when there is no Law*: i e, such Acts are not counted Sin if no Law to forbid them. I doubt Religious Persons knew the

* Gen. 4. 4.
† Ch. 8. 20.
* Ch. 15. 9.
† *Job* 1. 5.

* Gen. 15. 10. Exo. 29. 17.
† Psal. 51. 17.

A sottish conceit.

† Rom. 4. 15.
* Ch. 5. 13.

law

law Then, better than they do Now: since the Promulgation both of Law and Gospel too.

2 Note. The M L given to a people in a C G.

Second. The Law delivered on Mount *Sinai*, with an audible voice as a Sermon from God himself: was given to a People under a C G. This covenant God made with *Abraham*, viz, To be a God to Him and his Seed†.] And renewed it with Them, *Behold the Blood of the Covenant which the Lord hath made with YOU* *. The blood of the C W is a saying of a Strange Sound: except you mean the blood of the Breach of that covenant, i e, the blood of the Offender: which is Execution, not Salvation. *I will commune with thee from above the Mercy Seat from between the two Cherubims of all things which I will give thee in commandment unto the children of Israel* †. The faces of the Cherubims looked toward the Mercy Seat *, to signifie the desire of Angels to look into this mystery of Grace and Life for man †, after God that cannot Lie had said Man must die. This covenant [Verbally] was made with all *Abraham*'s seed Indefinitely: but [Virtually and Efficaciously] so as to secure life Eternally, it respected a Secret Distinction, and Vein of Election: *for they are not all Israel which are of Israel* *, *but the children of the Promise are counted for the Seed* †. God is LORD of ALL *, but to These he is a GOD: *God is not the GOD of the Dead but of the Living* †. They that did Beleeve were not

†Gen. 17.7

*Exo. 24.8

† Exo. 25. 22.

* Ver. 20.

†1 *Pet.* 1. 12. ταρακύψαι.

*Rom. 9.6.

† Ver. 8.

**Mat.* 11. 25.

†Ch. 22.32

not under a C W, and Curſed: but under a C G, and *Bleſſed with faithfull Abraham* *. *And the Covenant that was confirmed before of God in Chriſt, the Law which was* 430 *years after cannot diſannull*†. To our purpoſe is the Preface to the Ten Commandments: viz, *I am the Lord thy God*:] which cannot Be by a C W. It is not, Do this and I will be thy God:] but I am thy God therefore Do this*.

* Gal. 3. 9.

† Ver. 17.

*Deu. 5. 15

Fath. God ſaith, If ye keep my Covenant, then ye ſhall be a Peculiar treaſure unto me†.

Object. 1.

†Exo. 19. 5

Min. So *Jeſus* ſaith, *He that loveth me ſhall be loved of my Father* *. In ſuch ſayings God ſpeaks as a Father to Children to draw to Duty: q.d, Do So, and I will Love thee. The childs love is not the Cauſe but the Effect, not the Root but the Fruit of the fathers love to the child: *we love Him becauſe he firſt loved Us* †. To a people under a C G the Law on Mount *Sinai* was delivered as on Mount *Sion*, in the hand of a Mediatour*: without whom God had nothing to ſpeak to man but Death. N B. *From his Right hand* (i.e, where Chriſt ſitteth, and Then [virtually] ſat) *went a fiery law*, Heb אש דת *A fire of law*] *For them*, not Againſt them: and how Formidable and Fiery ſoever, yet it was a fruit of Gods love: *yea he Loved the people* †.

* *Joh.* 14. 21.

† 1 *Joh.* 4. 19.

*Gal. 3. 19.

† Deu. 33. 2, 3.

Fath. Not againſt them ſay you! *Paul* ſaith it was againſt them, and ſo took out of the way by Chriſt *.

Object. 2.

*Col. 2. 14.

Min.

Min. He ſpeaks of the C L, which to diſo-
† Lev. 23. 29, 30. bey was death †. The M Law a C W, is a-gainſt all men under it, as well ſince Chriſt's death as before. And as a C W, it was taken away Before Chriſt's death as well as Since, for them that beleeve. And as a rule of life it never was againſt any man ſince nor before. It was, and is againſt Sin: but it's For man, if God be for him.

3. Object. Fath. You ſay the law on Mount *Sinai* was delivered as on Mount *Sion*: *Paul* oppoſeth them one to the other: and ſpeaketh of one
* Heb. 12. 18, 22. as Dreadfull, of the other as Comfortable †.

Min. *Paul* ſheweth what you See not: viz. that the miniſtry of the Goſpel on Mount *Sion*, is attended with more terrour than the Law on Mount *Sinai* was, e g. *Looking diligently leſt*
* Ver. 15. *any man fail of the grace of God*, &c*, *leſt there*
† Ver. 16. *be any fornicatour or prophane perſon as Eſau*, &c †, why ſo? *for ye are not come to the mount*
* Ver. 18. *that might be touched*, &c *, which was very
† Ver. 22. terrible: *but ye are come to Mount Sion*, &c †, what then? *See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on Earth, much more ſhall not we eſcape, if we turn away from him who ſpeak-*
* Ver. 25. *eth from Heaven* *. *Whoſe voice then ſhook the Earth, but now he hath promiſed, ſaying, Yet once more I ſhake not the Earth onely but alſo*
† Ver. 26. *Heaven* †. *He that deſpiſed Moſes law died without mercy: of how much Sorer puniſhment ſuppoſe*

*Suppose ye shall he be thought worthy, who hath troden under foot the Son of God?** The Gospel is glad tidings: it's Season is a day of Salvation: but yet attended with a day of Vengeance for disobedience †, without which what dread is in the Law? * Heb. 10. 28, 29. † Isa. 61. 2.

Fath. Surely the Law was delivered to the Jews, as a C W. Object. 4.

Min. The Ten Commandments contain the Matter and Words of the C W. And they were to acquaint Them (and are to acquaint Us) with the C W that All by Nature are Under: that men may know what it is, and not trust to Death for Life. The Jews had been so long in Egyptian darkness, that Religion was almost rooted out of Heart and Life †: and so needed to have a Rowsing Lecture read in their Ears. But that ever God did (since mans fall) deliver the Law as a C W for man to be Saved by it, is Quite besides the Book: contrary to the Gospel, a Weakness and a Shame for a man (who hath a Bible in his house) once to Imagine. † Jos. 24. 14.

Fath. God saith, *Keep my Statutes, which if a man Do he shall live in them* *. Object. 5. *Lev. 18. 5.

Min. For one to think (from any such Text) that Ever man was saved by Works, savours of Grosse ignorance of the C W. This covenant requires a man to be as perfectly Righteous as *Jesus* himself was: and if a man Once sin, though he Never sin more, there is

no More to be ſaid: he can Never be ſaved by that covenant. If then Eternal life be in
†Lev.18.5 this Text intended †, the law of Faith is included, by which a perſon muſt be juſtified to live Eternally. And then by Evangelical obedience to the Law he ſhall live, (1) Temporally] for *Godlineſſe hath the promiſe of the life*
*1 Tim.4.8. *that now is* *. (2) Spiritually] for *the Righte-*
† Pſal. 92. 12. *ous ſhall flouriſh* †, as the Body by it's Food: for God deals out his Heavenly bread in a way of Duty. But by defect in Duty, ſome die
* 1 Cor.11. 30. [Temporally] in Body *: and many die [Spiritually] in Soul, who do not die Eternally in both.

Object. 6. Fath. That Iſrael were under a C W is hard to beat out of my Head.

Min. A covenant between God and man is not Made, except GOD require, and Man conſent. (1) God did not Require: it is contrary to his purpoſe of Salvation by Grace:
† Rom.11. 6. *and if by Grace, then is it no more of Works* †. (2) Man did not Conſent. If in ſaying, *All*
† Exo.19. 8. *that the Lord hath ſpoken we will do* *, they counted to comply with a C W, they ſaid they knew not what: nor are they Commended for it. But when they ſaid to *Moſes*, *Speak thou with us and we will hear, but let not God*
†Ch.20.19 *ſpeak with us leſt we die* †; then ſaid *Moſes*,
* Ver.20. *Fear not* * and ſaid God, *They have Well ſaid*,
†Deu.5.28 i e, to deſire a Mediatour: theſe are no ſigns of a C W. Nor did they Conſent to a C W

when they ſaid [Amen] to the curſes pronounced againſt him that *confirmeth not all the words of this Law to do them* * : but did acquieſce in the pronunciation of the Curſe for him to whom it did belong. Nor did *Paul* (in ſaying, *As many as are of the works of the Law are under the curſe*†) ſay, They were all ſo. Nor doth *Moſes* (in deſcribing the righteouſneſſe of the Law, viz, *The man which doth thoſe things ſhall live by them**) ſay, They were ſo to live: or that it was Poſſible for them. The man that Doth ſhall Live] is q d, The man that emptieth the Ocean with a Spoon, ſhall go into the depth of it and not be Drowned: for, to fulfill the Law, and to empty the Sea, are Parallel impoſſibilities.

† Deu. 27. 26.

*Gal. 3. 10.

* Rom. 10 5.

Fath. But God ſpeaks of a New Covenant†, and this at *Sinai* is called Old*: ſo that it ſeems Not to be a C G as you call it: nor that they were ſaved Before Chriſts death as we are ſince.

Object. 7.

† *Jer.* 31. 31.

*Heb. 8. 13

Min. There is ſome Circumſtantial difference, (1) The Old (as it's called) comprehended the Promiſe of *Canaan*, containing many Temporal bleſſings. (2) The Jews were by it Obliged to Ceremonial ſervice. (3) Some few excepted, it was confined to the Jews only. (4) It was Sealed with the blood of Sacrifices, Typical of Chriſt to Come. Theſe things being Tranſitory, it is ſaid to wax Old and vaniſh away†: yet the covenant is One and the Same in Subſtance. AT Chriſt's death, it was Sealed by his

† Heb. 8. 13.

his own blood [Actively:] Before, it was Sealed by his blood [Virtually.] Since Christ's death, it is Signified by the Sacrament of the Lords Supper, which is Permanent till Christ come: so was the Ceremonial Sacrifice till he came to Die: the blood of which signified Christ's blood Was to be shed, as well as the Element of Wine signifieth it Is shed. N B. Covenants are Certainly the Same, if they accord in these 3 Substantials: [Subject, End, Condition.] Jesus Christ as Head of the Elect, is the [Subject:] Salvation is the [End] Faith is the [Condition] of Both: and so is the way of Salvation the Same. Before Christ's death the Jews were said to be under a yoke they were not able to bear †: what then? *but we beleeve that by the grace of the Lord Jesus Christ, we shall be saved Even as they* *. We Jews even as they Gentiles: for Christ, and Salvation, and the Way to it are the Same: Jew and Gentile saved the Same way, Before and After Christs death. Before it, they were under the Gospel clouded with the Law. Since, we are under the Gospel more clearly dispensed. They that God taught saw it Then: no more see it Now: and from the Rest it is hid.

† Act. 15. 10.

* Ver. 11.

Identity or the Sameness of Salvation.

Object. 8. Fath. If the law was not delivered as a C W what signified the dreadfull delivery of it with Thunder and Lightning, and breaking the Tables when Israel Sinned?

Min. God by delivering the Law on Mount *Sinai*

Sinai at first with his own mouth, did signifie he had made a C W with *Adam:* and in him with all Men: and what he might justly require of men. The thunder signified the dreadfull effects of the breach of that Covenant. It's being written on Tables, signified it was written on *Adam*'s Heart: *I will give thee Tables of stone and a Law which I have written* †: they were the work of God without *Moses*, i e, without a Mediatour. (2) The tables being broken when Israel sinned, signified, the C W was broken when *Adam* sinned: and was never to be made with Man more. God doth not say, *Moses* mend the Tables thou hast broken: but *Hew thee two* (new) *Tables* *. (3) The law written on the Tables a second time, signified, or was an Embleme of the law written on the Heart of Christians, according to the C G. (4) God by proclaiming his gracious name on Mount *Sinai*, and giving the law there the second time to *Moses* alone †, signified, he had made a C G with Christ for Christians: and had given the law by Christ, by Angels in the hand of a Mediatour. N B This M L thus written, not as a C W; but as it is the law of Christ, IS a Christians rule of Life. The Saviour is the Law-giver, and Ruler *: the Decalogue is the Sum: it's branched through the Bible, for a rule of righteousnesse, and Gospel obedience, for all Christians in all Nations, throughout all Generations.

† Exo. 24. 12.

* Ch. 34. 1.

† Ver. 3. 5, 6

The Law the Rule.

* Isa. 33. 22

Object. 9. Faith. But some say, The law as written in the Bible, is not a Christians rule of life: but as it is written in the Heart: they act from a principle of Love, are led by the Spirit of God, and delight to do his Will.

Min. That a true Christian hath the law written in his Heart, acts from a principle of Love, is led by the Spirit of God, delights to do his Will, is True; but [the law as written in the Bible is not a Christians rule of life] is not only False, but Prefixt to the Rest, makes all to be a piece of ridiculous Non-sense. This pestilent opinion hath 5 parts. (1) The law as written in the Bible is not a Christians rule of life.] A. As the Gospel teacheth how to Beleeve, and is a rule of Faith: so the Law teacheth how to Live, and is a rule of Life. As the Gospel is an everlasting rule for Faith: so is the Law an everlasting rule for Life. As the Civil law is a rule of Civil life: so is Gods Divine law a rule of Godly life. The law is as a Touch-stone, to try if gold be Good. The law is as a Line, to shew what is Straight, and what is Crooked. A good work-man will have his Rule ready at his Back, to try his work. So let a Christian have the Law: not only in his Heart and Head, but also under his Eye in the Bible: that standing Rule, that Sure word, more to be regarded than what is spoken with an audible voice out of Heaven†.

Pestilent Opinion.

Simile.

Simile.

Simile.

† 2 Pet. 2. 8, 19. *The commandment is a Lamp, and the law is Light* *;

Light *: the Sun is not more neceſſary by Day, nor the Moon by Night, nor a Candle in a Coal-pit, or dark Dungeon, than the Law: without which the world would be a Hell. (2) They are ruled by the law written in their hearts.] How ſhall we know whether theſe Perſons pretences are pure? *To the Law, if they ſpeak not according to this WORD*, be they men or Devils or Angels, *there is no Light in them*: Heb אין שחר *no morning*] *Junius, nulla lucis ſcintilla*, not a ſpark of light†. N B. There is an Outward law written in the Bible) and an Inward law written in a true Chriſtians Heart: the Outward law is the rule of Life, not the Inward: for the outward is Perfect, the inward Imperfect. The outward law is to Rule the inward: and the inward is to be Ruled by the outward. That the law is written in the Heart that loves it not as written in the Bible, I utterly Deny: if the heart be not on the Law, the law is not on the Heart. (3) They are acted by a principle of love.] As if a Perſon ſhould profeſſe to love his Prince beyond him who in All points punctually obeys his Princes laws: yet will not this perſon regard his Princes laws, for his Love (forſooth) muſt be his Supream Law. Whether this perſon have any love to his Prince or no, I will not determine: but this is certain, his Prince hath one Singular Self-conceited Subject: to whom he may ſay, Love me and love

* Pro. 6. 23. Simile.

Dr *Luther.*

† *Iſa.* 8. 20.

Apage.

A piece of Pride.

my law. They that love God love his law: as ſaith the man after Gods own heart: *O how love I thy law!* * there is NO more Lord-lovers than law-lovers. Some profeſſe love who have none: ſome deny it who have it: how ſhall we know who loves Chriſt? this critical Queſtion Chriſt himſelf reſolves, *He that hath my commandments, and keepeth them, He it is that loveth me* †. (4) They are led by the Spirit of God.] How ſhall a man know he is led by the Spirit of God, but by the Word of God? i e, as it leads him according to the Word. *Beleeve not every ſpirit, but try the ſpirits whether they are of God* *. We muſt try the ſpirits by the Word and not the word by the ſpirits. (5) They delight to do the will of God.] How ſhall a man know the Will of God but by the Word of God? and how ſhall a man delight in the Will of God without delight in the Word of God? if a man delight not in the will of God in his word for Direction, how ſhall he delight in the will of God in his rod for Correction? e g, Suppoſe God WILL take away Health, Wealth, Wife, Child. If once perſons are puffed up with Pride, they are ſoon filled with Swelling words of vanity †.

* Pſal. 119. 97.

† Joh. 14. 21.

* 1 Joh. 4. 1.

† 2 Pet. 2. 18

Q. Fath. It is clear to me that the law as written in the Bible is a Chriſtians rule of life: is it a rule of life for a Carnal man too?

A Rule for All. Min. The law is for a rule of Life to all men Living who have it: *Jeſus* himſelf was not except-

excepted when under it*. N B, Man is to be considered in a twofold State, precedent to a State of Grace. (1) In innocency.] In this State the law as a C W, was mans rule Of life, and For life: so long as he Obeyed he lived. (2) In a Fallen state.] The condition of the C W was such, that the Least sin Brake it; and brought man under the Curse of it. Before sin man was under the Blessing of the covenant: after sin man was under the Curse of the C W: and this is the Case of all Carnal men. In this State the M L is a rule of Moral Life. And the more exactly (to his light) a Moral man is ruled by it, the more he is to be Commended: though thereby he is not Justified. And it is (in a Sense) a rule, To life eternal: i e, as it is a School-master to direct to Christ to be Justified by Faith. And this it doth Occasionally, by shewing Sin and Wrath: without a sight of which, what cares a Sinner for a Saviour. God likeneth his Law to a Looking-glasse †. A glasse by shewing the Spots in the Face, Occasionally directs to water to cleanse, though water be not seen in the glasse. A sense of a Disease directs to the Doctour for Cure, though the Doctour be not seen in the disease. So the Law, though it do not [Verbally] bid one go to Christ, or shew the way of Salvation by it's light: yet *the law of the Lord is perfect, converting the Soul* *. But if this should never be (for some men

* Gal. 4. 4.

† Jam. 1. 23 Simile.

Simile.

* Psal. 19. 7.

how does this Agree with Ezekiel 18:32 & 33:11 & 1 Timothy 2:4 & 2 Peter 3:9 not Willing that any should perish but that all should come to repentance

I much Esteem this Excelant Book butt think Good man in this goes to far

†2 Pet. 2. 12. men were never made to be saved †) yet the Law is to be their rule of life: and by shewing what is Good and Evil, it is to restrain them from Evil, and to constrain them to Good: and the more a man is thus ruled by the Law, the more Mercy may he expect here, and the lesse Misery here and hereafter.

Q. Fath. How was the M L a rule of life to the Jews before Christs death? how were they under it as we are Since his death?

Min. The Jews were (like *Rebekahs* Twins) †Gen. 25. 23. two manner of people *: viz, Carnal and Spiritual. The carnal and wicked (though Externally and by Profession under a C G) were under the Curse of the Law: and for the Future it was to Fare with them, as with those that never were under that C G. *Behold the dayes come saith the Lord, that I will punish all them which are circumcised with the uncircumcised: Egypt, and Judah, and Ammon, &c, for these nations,* i e, *Egypt and Ammon are uncircumcised,* i e, in Flesh; *and the house of Israel is uncircumcised* †Jer. 9. 25, 26. *in Heart* †. So we in our Congregational Reformed Gentile Church: some Wise, some *Mat. 25. 2 Foolish virgins *. The wise are under the Law for rule of life: the Foolish for all their Church member-ship, are under the Curse of the Law.

¶ 2) The Jews were under the law to Terrifie and Humble them, to prepare them for Christ: and So are we. Not that the work of the

the law in humiliation of Heart, and reformation of Life, makes a Sinner acceptable to Christ, as if Worthy because of this Humility. But it makes Christ acceptable to a Sinner: as a Physitian to a Sick person at point of death, who Can and Will cure him on Free-cost: for which the Sick will Love him when he is Well. Simile.

¶ 3) The Jews under this Legal Thunder, were prone to put themselves under the hot Bolts of it, to avoid the Stroke of it: to run upon the Flaming Sword, for Shelter from Slaughter. *As many as are of the works of the Law, are under the Curse* †: and yet under it they would run with their daily Dialect: viz, *What shall we Do?** *Sirs, what must I do to be Saved?*† So do we under Conviction without special Direction. *Gal.3.10 *Act.2.37. †Ch.16.30

¶ 4) They that are under a C G (by which they are saved without Works) are under a holy Covenant of good works. N B. In a Covenant between God and man, God Requires and man Consents. God requires Holinesse of Life, man consents to it, else no Conversion. This holy Covenant the Jews were (and we are) under. God required them to be holy, *Ye shall be holy, for I the Lord your God am holy**: they consent, *All that the Lord hath said will we do and be obedient* †: i e, Christian duties under a C G. This covenant Christians are now under. Gods command to the Jews was *Be ye holy**: it is the same to us, *Peter* pleads *Lev.19.2 †Exo. 24. 7. *Lev. 20.7

the

the same Precept: *be ye holy in all manner of conversation, because it is written, Be ye holy*
†1Pet.1.16 *for I am holy* †. N B. The Matter of this covenant was Proposed when the law was Delivered: the ten commandments are called the
*Exo. 34. 27, 28. Words of the Covenant *: but the covenant is not Made till we be Converted, till we cordially Consent. *Adam* brought us into a C W, and under the Curse of it: *Jesus* Christ brings us into a C G, and under the Blessings of it: but we must bring our Selves into this Covenant, i e, it must be our voluntary Act, yet Gods Work. God putteth this Cry into the hearts of Converts: viz, *Come, and let us joyn*
†Jer. 50.5. *our selves to the Lord, in a Perpetual Covenant* †.

¶ 5) This holy Life must spring from a holy Heart: which God doth not only Require, and Command, but also Promise to effect in the Elect: both Jew and Gentile. Take some instances both of Precepts and Promises.
* Deu. 10. 16. *Circumcise thy heart* *, there is the Precept:
† Ch.30.6. *thy God will circumcise thine heart* †, here is
* Jam.4.8. the Promise. *Cleanse your hands* *, there is the
†Ezek. 36. 25. Precept: *I will cleanse you* †, here is the Promise. *Make you a new heart* *, there is the
*Ch.18.31. Precept; *A new heart also will I give you* †,
†Ch.36.26 here is the Promise.

¶ 6) This Covenant the Jews were apt to break, and so are we. *They have broken the*
* Isa.24.5. *everlasting Covenant* *, Heb ברית עולם *the covenant of Eternity*: [everlasting] for all ages

[a

[a covenant of eternity] i e, Gods decree for a holy converſation is as Ancient as Election: *he hath choſen us before the foundation of the world that we ſhould be holy* †. *For ever O Lord thy Word is ſetled in Heaven* *. This word and covenant Chriſtians break by Sin, for which God breaks them by Sorrow: for though we fail God, he will not fail us. Some will (contrary to God) keep it as a C W to be Saved: or elſe caſt it quite off and ſo be Damned. † Eph. 1. 4. * Pſal. 119. 89.

¶ 7) The carnal Jews at length were utterly rejected for their Sins: but the ſpiritual Jews were Saved, though in their ſins there was (in a Senſe) a continuance †. *I will NO more have mercy upon the houſe of Iſrael, but I will Utterly take them away: but I will have mercy upon the houſe of Judah, and I will ſave them by the Lord their God* *. Thus thoſe of Us that are not Chriſtians indeed, it will come to paſſe that God will No more have mercy on ſuch: no not ſo much as a drop of water to cool the Tongue in Hell fire: but they that are ſincerely Sanctified ſhall certainly be Saved. Thus we are under the Law as the Jews were. † Iſa. 54. 5. * Ho. 1. 6, 7.

Fath. How are we Not under the law as the Jews were? Q

Min. The univerſal Body of the Jews were by Divine conſtitution a National Church: a Sacred Society, under a C G: thus was never any Nation but they. *What one Nation in the Earth is like thy people, even like Iſrael whom God*

†2Sam. 7. 23. *God went to redeem for a people to himself?* †

¶ 2) They were under the Primitive Publick immediate miniſtry of the Law on Mount *Sinai*: thus no other people ever was: *he ſheweth his word unto Jacob, his Statutes and judgments to Iſrael, he hath not dealt SO with any* *Pſal. 147. 19, 20. *Nation* *. *To them were committed the Oracles* †Ro. 3. 2. *of God* †: to them *the Adoption, and the Glory,* * Ch. 9. 4. *and the Covenants, the giving of the Law, the ſervice of God, and the Promiſes* *. They were under the immediate miniſtry of God himſelf: *Ye have ſeen that I have talked with you* †Exo. 20. 22. *from Heaven* †. *The Lord talked with you Face to Face in the Mount, out of the midſt of the* *Deu. 5. 4. *Fire* *. *Ask from the One ſide of Heaven to the* †Ch. 4. 32. *Other, whether there hath been any ſuch thing* †.

¶ 3) They were under an Engagement to keep Gods Commandments different from us: viz, their deliverance from Egyptian bondage was Litteral, and Univerſal: their whole Body being about Six hundred thouſand men were all brought out *, they left not an Hoof behind †. But our deliverance from Egyptian bondage is Myſtical, and Particular: and comparatively it is but a ſmal Part of us Gentiles, who are thus Redeemed.

600000. delivered at once.

* Exo. 12. 37.

†Ch. 10. 26

¶ 4) The Jews were under the M L as accompanied with the C L. If they ſinned againſt the M L, they muſt to their Ceremonial Sacrifices of ſin-offerings. And they muſt pray, in, or towards the Temple: ſuch a Place.

They

They must confesse sin over the head of the Scape Goat: these were Types of Christ by whom they were to be forgiven. By reason of these Ceremonial Shadows, elements, rudiments, tutours and governours, fit to teach the Church by in it's Minority; the Apostle compares them to Children *: (q d) in their A B C, or in their Accidence. * Gal. 4. 1, 3 Col. 2. 17, 20.

¶ 5) The Jews were under the Law as preached Clearly, and under the Gospel as preached Darkly. The O T was a clear Law, and a dark Gospel. In the O T the N T was vailed: in the N T the O T is revealed. And upon this account, They are said to be under the Law, and We are said to be under the Gospel. Christ was preached to them not only Ceremonially, but also Doctrinally: but yet Mystically. He was called a Rod, a Branch †, Water, Wine, Milk *, a Fountain †: this was mystical Doctrine, their ignorance of which is sometime bewailed: *Ah Lord God! they say of me, Doth he not speak Parables?** N.B. The Gospel to the Jews was like an inestimable treasure in a dark gay Glasse, overlaid with fair Flowers, painted with Pictures, to signifie the Substance within; but they like children were apter to eye the Out-side than the Inside. The Gospel to Us is like the same treasure in a Clear glasse, plain without gays and pictures: so that we can see the inside. Or it's like the same treasure in an open earthen † *Isa.* 11. 1. * Ch. 55. 1. † *Zec.* 13. 1. * *Ezek.* 20. 49. Simile. Simile. Simile.

vessel,

†2Cor.4.7. ὀστράκινος ὀστρακον. Testa, A Shell. vessel, or Shell, as the word signifies †. *Moses put a vail over his Face, and when Moses is read the vail is upon their Heart:* i e, *their minds were blinded* *. Hence little Faith, much
*Ch.3. 13. Fear: darknesse and dread dwell together.
†Isa.49.14 *Zion said, The Lord hath forsaken me* †: they would conclude it from a crosse Providence, e g, *The Lord is with thee thou mighty man of valour: and Gideon said, Oh my Lord, if the Lord be with us why then is all This befal-*
* Judg. 6. 12, 13. *len us? but now the Lord hath forsaken us* *. Thus subject were they to slavish fear, and a spirit of bondage. But we being under a clear Gospel have much light: light and joy are
†Ps.97.11. joyned together †: peace cometh by the
* 2Pet.1.2 knowledge of God *. If a fearful child meets
Simile. his father in the Dark, he dreads him as Death: for thinks he [that man will Kill me:] but if he meet him in the Light, he runs into his Arms. Hence Christians under clear Gospel light are said to have the Spirit of Adop-
† Rom. 8. 15. tion, crying, *Abba, Father* †: i e, Father, Father, child-like with much freedom from fear. This is called the Spirit of the Son: *God hath sent forth the Spirit of his Son into your*
*Gal. 4. 6. *hearts, crying, Abba Father* *. The excellency of which Spirit appears in this, viz, it acts a Soul to own God as a Father, under the most Dismal dispensation: like the Spirit of the Son under the Fathers wrath: crying, *My God, my God,* (though as forsaken) in that dismal

dismal Dooms-day of his Death, which made the air Dark, and the earth Quake. Howbeit some Persons (at Times) did Act faith very Nobly under the Law also. e g, When death is at the Door, if *Esther* the Queen will not speak a word to the King for life, yet *Mordecai* will beleeve *Deliverance shall arise for the Jews from another place* †. *David* will not fear when his Sins compasse him about *: nor when all Nations compasse him *about like Bees* †: nor if *the Earth be removed, and the Mountains into the midst of the Sea* *. If Gods Zeal, Strength, Bowels, Mercies, and all are restrained; yet Evangelical *Isaiah* will say to God, *Doubtlesse thou art our Father* †. *Shadrach, Meshach* and *Abed-nego* will believe in their God in the very Face of the furious King: and at the Mouth of the Seven-fold fiery furnace *. And *Daniel* will do the like in the lions den †. And some did Noble acts by faith, a Catalogue of which we have upon record *.

Noble Acts.
† Est. 4. 14.
* Ps. 49. 5.
† Psal. 118. 10.
* Ps. 46. 2.
† Isa. 63. 19 16.
* Dan. 3. 16
† Ch. 6.
* Heb. 11.

¶ 6) The Jews were under the M L as pointing at Christ to Come: to justifie by blood not (then) in Being. e g, *If a man sin against any of the* (ten) *commandments of the Lord, and his sin come to his knowledge* (by the law is this knowledge of sin, and by it is the Conscience troubled) *he shall bring his Sin-offering, a Kid of the goats, a Male without blemish, and kill it, and his sin shall be forgiven him* †. Thus the M L by its Scourge, sent the

† Lev. 4.

Sinner to the C L the Sacrifice and Type of Christ: and the Type pointed to Christ himself then to come: *for they drank of that Spiritual Rock that followed them* †. *Before faith came* (i e, faith in Christ [actually] crucified) *we were kept under the Law, shut up to the faith which should afterwards be revealed* *: i e, when Christ the Object of faith should be revealed, as *manifest in the Flesh*, and So *believed on in the world* †: faith in Christ actually crucified. Christ was [Virtually] crucified from the foundation of the World. And under the Law they were [Virtually] redeemed from the Curse of the Law: but not [Actually] redeemed, *but when the fulness of time was come, God sent forth his Son made of a woman, made under the law* [Actually] *to redeem them that were under the law* *.

† 1 Cor. 10. 4.

* Gal. 3. 23.

† 1 Tim. 3. 16.

* Gal. 4. 4, 5

¶ 7) The Jews were under many and great Promises of temporal Blessings annexed to their obedience to the Law: even a full land *flowing with Milk and Honey, the glory of all Lands* †. Thus we are not under the Law as the Jews were. Of the great judgments they were under the execution of for their Disobedience to the M L, I say nothing: but, *they happened to them for Ensamples or Types: and they are written for OUR admonition, upon whom the Ends of the world are Come* *.

† Ezek. 20 6.

* 1 Cor. 10. 11.

A threefold Affirmation.

¶ [illegible], Under the Ministry of the Gospel, the C W requires as perfect obedience of them

them that are under it, as it did under the miniſtry of the Law. (2) Under the miniſtry of the Goſpel, there is as high a degree of Holineſs required of juſtified Perſons, as there was under the miniſtry of the Law. It's a Mad miſtake to think the Law requires obedience to the law, but the Goſpel requires no obedience to the law. (3) Under the Miniſtry of the Goſpel the Law is to be preached to prick the Heart, and prepare for Chriſt: as *Peter* did by charging the Jews with the Murder of *Jeſus* †. They that ſay Nay, in effect ſay, *Peter*, *Paul*, *Jeſus* himſelf, *James*, and *John*, whom he Surnamed the ſons of Thunder *, were all a company of Dunces in their Doctrine. Therefore to ſay, [Before Chriſts death the Jews were all (by nature) under the law as a C W: but we are all freed from it, ſince Chriſts death, under the Goſpel. Or (2) They (in a State of nature, or in a juſtified State) were under the law for a rule of life: but not we. Or (3) They were under the law to humble and prepare them for Chriſt, but not we:] theſe are falſe fooliſh Fopperies, to be fanned away and Burned: as not deſerving to be otherwiſe Anſwered. Yea ſuch ſottiſh, doltiſh, damnable Dreams; that I could hazard my heart Blood, to bear witneſſe againſt them.

A mad miſtake.

† Act. 2. 36, 37.

* Mar. 3. 17.

A 3 fold Folly.

Deep Dreams.

Fath. You ſay *Peter* and *Paul* preached the law: *Paul* ſaith they were *Miniſters of*

10 Object.

the NT, not of the Letter, i e, the Law, which (ſaith he) *killeth*, and he calls it a *Miniſtration of death* †.

† 2 Cor. 3. 6, 7.

Min. There is a threefold killing by the law. (1) By applying the Curſe to a Prophane perſon, and leaving him under it in deſpair. (2) By condemning a Preciſe perſon, for his imperfect obedience. Thus many are killed, and yet ſecure: but they will find themſelves killed at Laſt, let them do their Beſt. Thus the Law is a Miniſtry of death. (3) To kill ſelf-confidence, in ſelf-righteouſneſſe. To make a Sinner ſenſible of the ſentence of Condemnation he is under: as one dead in Law, at ſtake to be Burned, at pits brink to be damned: ſo as to be ſet a ſeeking life by Free Grace. Thus the law is a Miniſtry of death too: but this is the way to life. Thus *Paul* was killed, ſaith he, *I was alive*, i e, I thought ſo, I ſeemed ſo, *without the law*, i e, without the knowledge of the law, or killing condition of the CW: *but when the commandment came*, i e, the knowledge of it, *ſin revived, and I died* *. *For without the law ſin was dead* †: i e, Seemingly, as a Ban-dog in a deep ſleep: but, wake him, and he will fly in your face, to pull out your throat. So ſin when the commandment comes, as a meſſenger to tell a Priſoner, he is condemned at Court to die. Obedience to the law for life is in no wiſe to be preached up: ſo *Paul* was

Simile.

* Ro. 7. 9.

† Ver. 8.

Simile.

Simile.

was not a Miniſter of the law. But to preach the law to convince Sinners, and counſel Saints, is the part of a Miniſter of the N T: and he that refuſes ſo to preach the law, is no Miniſter for me: nor do I value him above them Popiſh Prieſts, who having heard *the letter killeth*, caſt off the law, and all good literature, leſt they ſhould be killed with the letter. Mr T.

Fath. I will no longer hinder you in your Twelve Notes promiſed: as yet there is but Two delivered: I pray proceed, and let me hear the Reſt.

Min. That is well if our ſtrife be at an end: and will you alſo attend?

Fath. Yes, I deſire to hear the end.

Min. Third. As a Miniſter when he hath preached a Sermon gives it in writing to one of a weak Memory, or puts it in Print for Publick profit: ſo when God had preached this Sermon on Mount *Sinai*, he gave it to *Moſes* for the uſe of Iſrael: on *two Tables of Stone, written with the Finger of God* *. The firſt Table containeth the Firſt four commandments, which declare mans duty to GOD: obedience to which is properly called Piety. The ſecond Table containeth the Laſt ſix commandments, which declare mans duty to Man: obedience to which is properly called Equity. Chriſt is pleaſed to contract theſe Ten into Two. viz (1) *Thou ſhalt love the Lord thy God with all thy Heart*, &c †. (2) Note 3. Simile. The M L given as a Sermon. * Exo. 31. 18. Chriſt's contraction. † *Mat.* 22. 37.

Thou ſhalt love thy Neighbour as thy Self. This contraction of ten into two, is to teach us theſe Leſſons. (1) That God is to be loved Before, and More than all men: *thou ſhalt love the Lord*, &c, *this is the Firſt and Great commandment* †. (2) That the main Spring of mans obedience to both Tables muſt be LOVE: viz, Love to God, Love to man. (3) A ſummary account of the large Extent of both Tables; *on theſe two hang All the law and the Prophets* *. (4) The impoſſibility of ſuch perfect obedience as the law requires, conſidered as a C W: that conſequently it may become our School-maſter to Chriſt, to be juſtified by his obedience to the law: and not reſt in our Own, to our Ruine.

† Ver. 38.

* Ver. 40.

Note 4. A Second Edition.

Fourth. The law thus written on Tables of Stone was a Second Edition and Impreſſion of the primitive perfect law written on the Table of *Adam's* heart in Innocency. By his Fall he brake this Table in pieces. And man having but a poor imperfect knowledge of God's law left, God did graciouſly make known his law, by making it audible to the Ear at Mount *Sinai*: and viſible to the Eye on Tables of Stone. Since which God hath by his good Providence put it upon Paper: and written a Book (reſponſible to *Job*'s wiſh †) viz, the Bleſſed Bible. The O T in Hebrew: the language of Gods people of Old. The N T in Greek; which when written was more gene-

† *Job* 31. 35 The Book of Books.

rally

rally known among the Nations. Since both are Translated into the Native language of the Nations who do enjoy them: and Happy are they that Well use them.

Fift. The M L which is an Epitomy, or Breviary, and the Sum of the Will of God, and Whole duty of man: God hath delivered in few Words עשרת הדברים *ten words* *:] a Command for it's Conciseneſſe called a Word. No more Commands than a man hath fingers on his Hands: that he may eaſily carry them in his Head, and get acquainted with them; and not plead Largeneſs to excuſe Ignorance, which probably would be his Plea, if God had delivered his mind in a multiplicity of Precepts, and Words.

Note 5. The M L given in few words. *Exo. 34. 28.

A Plea prevented.

Sixt. God hath (by his Servants the Prophets, Apoſtles, and by the Son himſelf) Expounded, and Branched out in the Bible, theſe [Ten words] with more than Ten thouſand words: to prevent this Pretence alſo for Ignorance: viz, [This Brevity is Obſcurity, this Shortneſſe is Darkneſſe: a Word is for the Wiſe, we are Weak: if God would have Us underſtand his Mind, he ſhould have explained it with more Words.] It is Done: God hath SO ſpake as to ſpeak all men Speechleſſe: So as to ſtop every mouth, and make All the world guilty before God †.

Note 6. The M L branched by 10000. words.

Prudence prevents pretences. †Ro. 3. 19.

Seventh. All the ten commandments but two, i.e [the fourth and fift] are delivered

Note 7. Eight Negatives in Ten.

Negatively: i e, by way of Denying and Forbidding of ſin, to ſignifie that the Right way to be Religious or Practically obedient, is to be
† Pſal. 34. 14. * Iſa. 1. 16, 17. firſt Negatively ſo. e g, *Depart from Evil, and do Good* †: *ceaſe to do Evil, learn to do Well* *. If a man flee not Sinfull Vices, it is in vain to follow Religious Courſes. N B, A precept for Faith is included in the Firſt Commandment: which will appear before we part. And it is in the Preface to all the Ten: to ſignifie that Faith and a New Heart, are neceſſary Antedecents for both Negative and Poſitive obedience to follow: for a man muſt Be good before he can Do good.

Note 8. Negatives include Poſitives. Eight. Every Negative command includes a Poſitive command: i e, when God forbiddeth evil Expreſſely, he biddeth good Implicitly. e g, *Thou ſhalt have no other gods before*
† Exo. 20. 3. *me* †: there is the evil of idolatry forbid Expreſſely: thou ſhalt have Me for thy God, there is the good of chooſing God commanded Implicitly. *Thou ſhalt not take the name of the*
* Ver. 7. *Lord thy God in vain* *, this is the evil forbid: thou ſhalt talk Vertuouſly, and Graciouſly of thy God, this is the good commanded. *Thou*
† Ver. 13, 14, 15. *ſhalt not Kill, commit Adultery, Steal,* &c †, theſe are evils expreſſely Forbid: thou ſhalt Prevent murder, adultery, theft in Others by good counſel if thou canſt: this is good implicitly Commanded. And Poſitive commands
Poſitives include Negatives. include Negative commands. e g, *Remember*

the

the Sabbath day to keep it holy *, there is good expreſſely Commanded: remember it not to Prophane it with thy Own works, words, thoughts: there is evil implicitly Forbid. *Honour thy father and thy mother* †, is good Commanded: diſhonour them not, is the evil Forbid. * Ver. 8. † Ver. 12.

Ninth. A Negative command includes Many negative commands. The ſin forbid, is forbid in Act, Word, and Thought: and the Occaſion of it, and whatſoever hath a Tendency to it. And theſe Incluſive commands are Expreſſed as they are Branched out in the Bible. e g, *Thou ſhalt have no other gods before me*: q d, No National god imaginable, no Perſonal, or private god of wood to worſhip in thy Houſe: no god of Gold in thy Heart, thy Self, Wife, Child, Houſe, Land, Friend, Goods, Gold, ſhall not be thy gods; as they will Be if loved more than Me. And ſee with what Caution the Occaſion of idolatry is forbid in theſe Texts *.] *Thou ſhalt not Kill*: not with Hand, nor with Tongue, to be a Mouth-murderer as ſome call a Slanderer: and ſo we may call an evil Counceller. Not with Heart, to be a Heart-murderer: *he that hates his brother is a murderer* †. Kill not by evil Counſel, or bad Example: neither Do, nor Say any thing that may Tend to, or Occaſion thy neighbours death: in Body, or Soul. Thou ſhalt not kill thy Self. Not with violent Hands, nor with Words ſpoken againſt thy own life: nor by Care- Note 9. A negative includes negatives. * Deu. 12. 30. Ch. 13. 1, 3. Mouth murder. † 1 *Joh.* 3. 15.

Careleſneſſe of deaths and dangers: nor by ill Diet, not by Drunkenneſſe, nor by Gluttony. *Plures periere Gula quam Gladio:* more die by the Board than by the Sword.] *Thou ſhalt not commit adultery.* Not in Act, nor in Heart: *whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his Heart* *. Chriſt calleth a Thought, an Act: to ſignifie, that Smal ſin in Mans ſight, is Great ſin in GOD's ſight. Thou ſhalt not occaſion it by unclean Cogitations, and Contemplations: nor by adulterous Diſcourſes with *Delilahs*: *Remove thy way FAR from her, and come not nigh the door of her houſe* †. As he that carrieth Gun-powder about him, had need keep far from Fire: ſo he that carrieth Corruption had need keep far from Temptation. As when children meet a Horſe, Cart, or Cow, they will (if timerous) run Ten times farther out of the way than need: ſo let men learn to flee from Sin. *Keep thee Far from a falſe matter* *. *Avoid it, paſſe not by it, turn from it, and paſſe away* †.] *The law is Spiritual* *; it forbids the Leaſt evil motion, and Firſt carnal conception: it commands our Spirits and Hearts to be holy: it condemneth for the moſt Secret ſin in the Soul. It is called *the Royal law*, νόμον βασιλικὸν, *the Kingly law* †: it is the law of the King of Kings. No earthly Kings law can condemn a man for a ſecret thought againſt the King: but this Divine Law

*Mat.5.28

†Pro.5.8.

Simile.

Simile.

*Exo.23.7

†Pro.4.15.

*Ro. 7.14.

† *Jam.*2.8.

Diſſimile.

of

of the King of Heaven can and doth: it condemneth a man for the moſt Secret thought againſt the Law-giver.

Tenth. A Poſitive command includes Many poſitive commands. e g, *Remember the Sabbath day to keep it holy.* q d, Remember it to Prepare for it, to begin it Early, to ſpend it in holy duties, in holy diſcourſes, in holy meditations, to be in the Spirit: to cauſe all under you to keep it holy.] *Honour thy Father and thy Mother.* Honour them in Deed, in Word, in Thought, in their Preſence, in their Abſence, in their Old Age, when tempted by the Devil, and by the diſobedient to diſhonour them, when they Pleaſe thee, when they Diſpleaſe thee, Rebuke and Correct thee. N B, A Negative command incluſively commands All lawfull means to avoid the evil forbid: and a Poſitive command incluſively commands All lawfull means to perform the good commanded. On theſe things I have but Harped and Touched, for One of theſe Ten Words is a great Text: and to ſhew what is contained in a Commandment would make a long Sermon: for *thy commandment is Exceeding Broad* †.

Note 10. A poſitive includes poſitives.

†Pſal. 119. 96.

¶ This tenth Note having ſome reſpect to the Sabbath, leads me to leave this Leſſon with you. viz, Fail not to learn your children to Reverence the Sabbath day. FAR be it from you to follow our Engliſh Heathens: who let their children Looſe to ſerve Satan on the Sabbath

A leſſon for the Lords day.

Hateſull Heathens.

bath day. Tell them of the Sore judgments, God hath ſent upon Sabbath-breakers: for which Search the Scriptures, and See the Practice of Piety, one of the Beſt Books (but one) that ever was written: and is like to riſe up in judgment againſt many. N B, God delivered no other commandment as he delivered this for the Sabbath. e g. (1) It hath a *Memento* prefixt: viz, *Remember*. (2) It is amplified with Arguments more than all the reſt, except the Second. (3) It is delivered [Poſitively] *keep it holy*: and [Negatively] *thou ſhalt not do any work*: and ſo is no other commandment delivered. FAIL not in this for the Fear of God: *this Glorious and Fearfull name, THE LORD THY GOD* *.

Practice of Piety preferred.

*Deu. 28. 58.

Note 11. Heaven and Earth made in Six dayes.

Eleventh. The GREAT GOD that was but Six dayes in making Heaven and Earth, was twice Forty dayes and Forty nights in writing and delivering theſe Ten Words†, to remain a Law and Rule for mans life. And *Moſes* was as long waiting, proſtrate on his Face faſting to receive them*: he did neither eat bread nor drink water, but did unceſſantly attend this Heavenly miniſtry of God. And theſe Ten words were written with the Finger of God, upon two Tables of Stone †: and put into an Ark of Shittim-wood *, very Durable, and counted incorruptible. *There was nothing in the Ark ſave the two Tables* †: *for thou haſt magnified thy word above all thy Name* *. God will

†Ex. 24. 18.
Ch. 34. 28.
*Deu. 9. 9, 10, 11, 18.
†Ex. 31. 18.
*Deu. 10. 3, 5.
†2 Chro. 5. 10.
*Pſ. 138. 2.

will magnifie the Law and make it Honourable.
If the Ark ſet forward, the enemy muſt Flee before it†. If the Ark go through *Jordan*, the waters muſt make way*. If the Ark be ſet up by Dagon, then Dagon muſt Down†. If Dagon will try the other fall, he ſhall loſe his Head and Hands, and have nothing left but his Stump*: which can neither Invent nor Act, as head and hands do. If the law of God be in the Heart, the reproach of men is not to be feared: for *the Worm ſhall eat them like Wool* †. The Ark containing the two Tables, was a Sacred Symbole of Gods preſence. God will be with his Law, and with the Lovers of it. God will keep them as the Apple of his Eye, who keep his Law as the apple of Their eye: as he hath commanded*. And the Ark was a type of Chriſt, who is the End of the law. (1) It was made for him to Keep. (2) He was made to keep That. (3) He keepeth it for Our uſe, Ark-like. NB, As *Jeſus* obeyed the law for our juſtification Perfectly, in love to GOD, and to the Law, and to Us: ſo we are to obey the law in our converſation Sincerely, in love to GOD, and to the Law, and to the Lord *Jeſus*. Was the onely wiſe God twice 40 dayes and 40 nights engraving Ten Words upon Two Tables of Stone, and will vain man make them Void? *it is eaſier for Heaven and Earth to paſſe, than One Tittle of the Law to fail* †.

†Nu.10.35
*Joſ.3.15, 16
†1Sa.5.2,3
*Ver.4.
†Iſa.51.7.
*Pſ.17.8. Pro.7.2.
The ark a triple Type.
A ſweet Simile.
†Lu.16.17

Twelfth

Note 12. A deep Decalogue.

Twelfth and Laſt. The ten commandments are a Vaſt Continent. The M L is the fountain of all laws: viz, Moral, Ceremonial, Judicial and Evangelical. They all belong to it, it is the Root, they are the Branches: they are contained in it, and may be reduced to it: *on theſe two commandments* (i e the ten) *hang all the Law and the Prophets* *. Here if we conſider man in his three-fold State, viz, of Innocency, of Sin, and of Grace; we may ſee the M L containeth mans duty in every State. ¶ Firſt, in Innocency.] *Adam* being capable of receiving it, God gave him the ten commandments in One commandment: this is clearly implyed in *Adam*'s breaking them All, by breaking that One. As the Sanction of the law is Diſjunctive, viz, Do or die; and the Injunction of the law Copulative, viz, Do this and that and all; ſo is the law it ſelf Copulative, i e, ſo linked together that in breaking one he brake all. This M L then contained *Adam*'s duty in innocency, e g, in the firſt commandment, [*thou ſhalt have no other gods before me:*] that Negative implyeth this Poſitive [thou ſhalt have me for thy God] i e, by thy obedience to my M L: for no other was in uſe, yet all other Laws were Conditionally contained in it. ¶ Second, Conſider man in his Fallen State,] and there other laws fall in as uſefull: they being conditionally and providentially prepared thereunto. (1) The judi-

* *Mat.* 22. 40.

Ten in One. Break one break all.

cial

cial law cometh and killeth him. *Adam*'s Soul died: i e, he was as disable to recover his Fall by a C W, or any other way, as a Dead man is to live. And death of Body followed: and death of Soul and Body passed upon all men†. (2) Man being fallen, the law of faith falleth in for his Recovery: for this implicit Positive precept is still in force: viz, [thou shalt have me for thy God.] This must of Necessity imply, [thou shalt beleeve on my SON] q d, For having Lost me, thou hast No other way left to Find me to be thy God. Thus the law for Faith appears to be implyed in the first Commandment, as I fore-told you. (3) Man being fallen, Ceremonial Sacrifices fall in as usefull, from *Adam*'s Fall to Christs Death: at which time they ceased. And since Christs death, Moral, Judicial and Evangelical laws are contained in the M L for mans use in a Fallen State. ¶ Third, Consider man in a State of Grace,] and the same laws are contained in the M L for his use: viz, Moral, Judicial, Evangelical laws. The first commandment containeth many Evangelical laws: this implicit Positive precept, [thou shalt have me for thy God,] implyeth thou shalt Beleeve in me, and in my Son: for faith in Christ is a Christians daily duty. And Repentance, Love, Humility, Hope, Fear: are implyed in this first precept: [thou shalt have me for thy God.] It is q d, If I be thy God, thou shalt Re-

Adam's Death.

†Ro. 5. 12.

Repent of thy Sins against me, thou shalt Love me, thou shalt walk Humbly with thy God, and Hope in thy God, and Fear thy God. e g, *Beleeve in the Lord your God* *, *Repent and turn from your Idols* †, *thou shalt Love the Lord thy God* *, *Humble your selves in the sight of the Lord* †, *Let Israel Hope in the Lord* *, *thou shalt Fear thy God* †: these and the like are Branches of the first commandment.] The second commandment containeth Laws against Idolatry, Will-worship of mans invention: worshipping of Images, Pictures, the Sun, Moon or Stars *: and laws for the True worship of God.] The third commandment containeth Laws for Prayer, Praise, giving of Thanks: for godly Discourse in Private and Publick: which includeth Preaching. And laws against Swearing, Cursing, Blaspheming, and Murmuring against God: and speaking of God vainly, idlely, formally, unprofitably, proudly.] The fourth commandment containeth Laws for the Sanctification of the Sabbath day: and Laws against the Prophaning of it. This commandment is called, *Custos primæ tabulæ*: and this first Table containeth all mans duty to God.] The fift commandment containeth Laws for honouring of Parents, and Ministers, and Magistrats, godly Governours, and pious Princes called in Scripture Fathers †: and Laws against dishonouring them: and for Correction for disobedient children.] The sixt commandment con-

* 2 Chro. 20. 20.
† Ezek. 14. 6.
* Deu. 6. 5.
† Jer. 4. 10.
* Ps. 130. 7.
† Lev. 25. 17.
* Deu. 4. 19
† Isa. 49. 23

containeth Laws againſt all kinds of Murder, unjuſt Battels, Quarrels, Blows with hand or heart, to hurt in any part.] The ſeventh commandment containeth Laws againſt Adultery of every degree: Fornication, Inceſt, Sodomy, Buggery: all uncleanneſſe, wantonneſſe, wearing of apparel contrary to the Sex, whether Male or Female*.] The eight commandment containeth Laws againſt all kinds of Theſts, Robberies, Rapines, Sacriledge, antiſcriptural Uſury†, detaining of wages, pledges, fraud, deceit, falſe weights and meaſures*.] The ninth commandment containeth Laws againſt falſe witneſſe, back-biting, tale-bearing, giving or taking of Bribes to blind the eyes to ill ends†.] The tenth commandment containeth Laws againſt evil thoughts: and is very direct againſt deſires after whatſoever is our neighbours: and as a Sword ſhould cut the cords of covetouſneſſe in Sunder. This Second Table containeth all mans Duty to man. Thus far of the M L.

* Deut. 22. 5.
† Ex. 22. 25 Deu. 23. 19
* Chap. 25. 13, 14.
† Ex. 23. 8. Deu. 16. 19

Fath. What ſay you of the C L?

Min. The C L reſpected Typical worſhip: of which Sacred Ceremonies there were 4 Sorts. (1) Holy Perſons: viz, High prieſts, Prieſts, Levites, Nazarites. (2) Holy Places: viz, the Tabernacle, the Temple, and other places of Divine appointment, where God recorded his Name*. (3) Holy Things: viz, the Ark, Oyl, Fire, holy-Water, Firſt-fruits,

Of the C L.

* Exo. 20. 24.

N In-

† Ceremonial Law

Incenſe, Burnt-offerings, Meat-offerings, Peace-offerings, Sin-offerings, Silver trumpets. (4) Holy Times: viz, Holy dayes, as New moons, Ceremonial Sabbaths. [Feaſts,] viz, feaſt of Paſſe-over, and unleavened bread, feaſt of Pentecoſt, feaſt of Tabernacles, feaſt of Trumpets, feaſt of Attonement. Holy years: viz, the Sabbatical or Seventh year †: the year of Jubile or the Fiftieth year *.

†Lev. 25. 2, 3, 4.
*Ver. 8. 10.

Fath. What of the Judicial Law?

Of the Judicial Law.

Min. The Judicial Law was made to provide puniſhments for Offenders againſt the M L, and the C L: for a Rule to puniſh by according to Equity and Juſtice. For Capital offences the Jews had 4 kinds of death: viz, Stoning, Strangling, Beheading, and Burning. Crucifying was not by their law, but by *Pilate*'s the Roman Deputy †. For offences not Capital, they had Scourging, Impriſonment, Reſtitution, Retaliation.

† *Mat.* 20. 19.
Jo. 18. 32.

¶ By theſe three Sorts of Laws the Jews were governed. By the M L as they were Men, and a Humane Society: by the C L as they were a Church ſo conſtituted, and a Sacred Society: by the Judicial Law as they were a Common-wealth, and a Civil Society.

Fath. How is the M L aboliſhed? and how is it not aboliſhed?

Abolition of the M L.

Min. The M L as a C W, or the Curſe and Rigour of the law which ſeparateth man from God, is aboliſhed and made void for true

true Believers: but as to the Doctrine, Discipline, Government of it for rule of life; it is as Permanent as Heaven and Earth.

Fath. How is the C L abolished?

Min. The Practice of the C L which separated man from man, viz, Jew and Gentile, is abolished: *for he is our Peace who hath made Both One, and hath broken down the middle wall of partition between us* *. But though it is out of use as it was Practical, yet it is in use as it is Doctrinall. Abolition of the C L. * Eph. 2. 14.

Fath. How is the Judicial Law abolished?

Min. The Judicial Law is abolished as it provided punishment for Sin against the C L. Like as Flowers or Plants are fenced to keep them from being broken down while they are to stand: so was the C L fenced with the Judicial Law: but when these Plants are plucked up, to what end shall the fence Stand? e g, The 10 day of the 7 month was a Ceremonial holy day: he that did any work was to be destroyed by the Judicial Law †: but now this C L is abolished, this Plant plucked up, the Judicial Law (the fence) is gone too. But Judicial Laws to punish Offenders against the M L, are not abrogate, but Permanent: and are to be used (with discretion) by the godly Civil Magistrate, who is to administer Justice, and execute them on Offenders. e g, If a man kill a man, and so break the Sixth commandment; *he that killeth with the sword, must be killed with* Abolition of Ju Law. Simile. † Lev. 23. 27, 30.

* Rev. 13. 10. *the ſword**:] *whoſo ſheddeth mans blood*, (the Judicial Law is in full force) *by man Shall his* † Gen. 9. 6. *blood be ſhed* †.

Wonderfull wiſdom. ¶ Thus God who foreknew mans Fall, and made a C G with Chriſt before he made a C W with *Adam*, hath in wiſdom So delivered this Sacred Divine Law of the Decalogue, that it ſhould contain in Ten Words the whole Duty of man: to GOD and Man, in his threefold State. (1) In a State of Innocency: (2) In a Fallen State: (3) In a State of Grace by *Jeſus* Chriſt. I conclude theſe 12 Notes on the Ten Commandments with *Davids* prayer: LORD! *Open thou mine eyes, that I may behold* * Pſal. 119. 18. *Wonderous things out of thy LAW**.

Fath. I ſee now my perſwaſion of the Decalogue was no deluſion, but O how little do I ſee! I and others had need uſe *David*'s prayer for light in God's law: but I fear our Antinomians who do ſo ſlight it, will never pray for light in it.

Min. They that ſee by the light of Strange Fire, and are ſo deep-learned in the Doctrine of Devils as to deny Gods law to be a rule of life; are never like to uſe *David*'s prayer for light in God's law: for their light being darkneſſe, they ſee not ſo much as their own ignorance, nor the danger of ſelf-conceitedneſſe: and ſo are like to go into the land of outer darkneſſe.

Fath. God be mercifull to me! and deliver me from Antinomian deluſion: ſometimes when

when I talk with Mr *A*, I am ready to Q whether the law be any rule of life or no.

Min. You pray well, but look a little dull: if it may recreate (and not corrupt) you, let me tell you a Story. viz, A German woman desiring to rid the house of her husband, cast him into a deep sleep: and then Dresses, Shaves, Cuts and Clips him into the fashion of a Fryar. When he wakes she Stares and Storms, q d, What does this Fryar here in my house!] Fryar! q d, Wife art mad! doest not know thy husband? Still she storms, bawls, and fumes against the Fryar. The man being amazed looks in the glass to see if he can know himself: but seeing himself in such a Shape, he almost believed he was a Fryar as his wife affirmed. Thus the Antinomians use the law. e g, (1) They paddle with the Preface, viz, *I am the Lord thy God which brought thee out of the land of Egypt:* that belongs to the Jews only, and so is rejected.] *Visiting the iniquity of the fathers upon the children:* to cut off that they bring this as a Sword, *every one shall die for his own iniquity* †.] *Remember the Sabbath day:* forsooth that is Ceremonial, and so Snipt off.] *That thy dayes may be long in the land which the Lord thy God giveth thee:* that belongs to the Jews, and so is clipt off. Having thus maimed and dismembred the Decalogue they wholly reject it: that (with the German woman) they may be at liberty to go a whoring from God.

German woman.

A godly Minister is my Author.

† *Jer.* 31. 30.

They are of kinne to that curſed King, who cut the Roll and caſt it into the fire*: but it was reſcribed, *and many like words added* †: if man will diminiſh the Preceptive part, God will adde to the Penal part of his Precept. There were deſperate Antinomians in *Job*'s dayes. e.g. *He ſtretcheth out his hand againſt God**. Take this literally, and ſo did *Julian* the Apoſtate when (wounded in battell and bleeding to death) he ſtretched out his hand to throw his blood up to Heaven: ſaying in indignation to *Jeſus*, *O Galilean! thou haſt overcome me*. And the Amalekites, who when they could catch a Jew and kill him, would cut off the part that received the Seal of the Covenant: and with an out-ſtretched hand throw it up towards Heaven, with indignation againſt God for that inſtitution. Take it metaphorically, and ſo doth he ſtretch out his hand againſt God, who uſeth his Wits and Words againſt God: as the Antinomian when he argueth againſt Gods law. A man ſhould not lift up hand, word, or thought againſt God: but hand, heart, tongue and all For God: but *he ſtrengthens himſelf againſt the Almighty* † שדי *Shaddai*, Omnipotency it ſelf who can do all things, and yet *what can the Almighty do for them? yet he filled their houſes with good things**, and yet what can the Almighty do for them? Reaſon will tell a man, the Almighty can do All things. Reaſon differs the ſpirit of a Man from

* *Jer.* 36. 23.
† Ver. 32.
* *Job* 15.25
Julian againſt *Jeſus.*
Theod, l 3. Cap. 20.
Jerom.
† *Job* 15. 25.
* Chap. 22. 17, 18.

from the ſpirit of a Beaſt: what unreaſonable blind beaſt is this then that thus argues? If the Almighty can do nothing For, he can do nothing Againſt a man: and that I preſume is their hope: viz, *the Lord will not do good, neither will he do evil**.] *He runs upon the boſſes of his bucklers* †: alluding to the fierce aſſault of a Souldier. The buckler is Defenſive armour: the boſſe Offenſive, i e, a Sharp Spike, if a man come cloſe it kills him. God's Buckler is the Preceptive part of his law, by which he defends his honour: his Boſſe is the Curſe, threat or Penal part, by which he kills them that break his command. e g, *Thou ſhalt not eat of the tree of knowledge*, there is the Buckler: *in the day thou eateſt thereof thou ſhalt ſurely die* *, there is the Boſſe: *Adam* runs upon it and dies for it. Thus *Job*'s Antinomian, or ours, his Couſin German. He will offer violence to God, and his Law, with Goſpel in his mouth. *He runs upon him, even on his neck* †. He will try a twich with God. He would pull God out of Heaven, and throw the world out at Window. A Saint playes the man againſt Satan: but he playes the Devil againſt God, who makes his Law void. Here is ſin of a Size! what blows big enough for ſin So big? it will puzzle an Apoſtle and a Philoſopher too, to define it.

* Zeph. 1. 12.
† Job 15. 26.
* Gen. 2. 17
† Job 15. 26.

Fath. What may be the Reaſon of our Antinomian averſneſſe to the Law of God?

1 R. Min. (1) Becauſe of its Antiquity, and their Novelty.] They have an evil eye upon the O T for its Names-ſake. Upon this account they may ſlight God himſelf, who is *the Ancient of dayes* †. And on this account they may ſlight the Goſpel (for that is as old as the Law) as no doubt they will do when a New one comes up. And on the ſame account they may ſlight their Own opinion, for it's as old as *Adam*'s fall: *Adam* was an Antinomian when he brake the Law. It's older than *Adam*'s fall: the Devil was an Antinomian when he tempted *Adam* to be of the like Religion.

† Dan. 7. 9.

2 R. ¶ 2) Becauſe of its Purity.] It is a ſacred, divine, perfect, pure *, holy, ſpiritual Law †. It binds hands, feet, tongue, heart and All to holineſſe. Antinomians are Libertines, who love not to be bound by the bonds of Gods holy commands: but a *David* loves the law upon this account: *thy word is very pure, therefore thy ſervant loveth it* *.

* Pſ. 19. 8.
† Rom. 7. 12, 14.
* Pſ. 119. 140.

3 R. ¶ 3) Becauſe of their own Obſcurity, and ignorance of its excellency.] That excellent office of the law, viz, to wound for Sin, and ſend to a Saviour; they are Strangers to. They never ſaw their own ſins in Gods Looking-glaſſe: but other mens ſins in the Devils Proſpective-glaſſe: and ſo are like the Black boy that fled from his Black father to his White mother, not conſidering his Own blackneſſe. Antinomians ſlight the law, as the Indians did their

Simile. The young Black-moor.
Simile.

† All are not Libertines that are called Antinomians

their Gold, when they knew not its worth. And as a Natural man doth Gods gold (i e, grace) which is to him as droſſe. And as the Jews did *Jeſus*, not diſcerning his Beauty, though *altogether lovely* †. The very Name of *Jeſus* was hatefull to the Jews: they could not call him by it, but, *this fellow* *, *that deceiver* †, and *the Carpenter* * : ſo is the very word [Law] contemptible to our Antinomians. But this is madneſſe with a Witneſſe! for without law, what right hath a man to any good? viz, Temporal, Spiritual or Eternal. What right to houſe, goods, land without law? or what Safety are lands or life in without law? what right to Chriſt, Heaven, eternal life without law? It is by Law that Chriſts righteouſneſſe IS righteouſneſſe; i e, by the law of Works. It is by Law that Chriſts righteouſneſſe is a Chriſtians righteouſneſſe: i e, by the law of Grace †. It is by Law that Chriſtians are Saved, i e, the law of Faith: and it's by Law that ſinners are Damned, i e, by the law of Works. God imputeth righteouſneſſe by law and Saveth: and God imputeth ſin by law and Damneth: and is LAW to be ſlighted! He that breaks one breaks all *: the breach of the ten commandments brings a man 10000 Talents into Gods debt by Law: and is LAW to be ſlighted! Little *England* hath a great deal of *Rome* in it, and (ſeeing darkneſſe is now a dayes ſo deſirable) it's

Simile.

† Cant. 5. 16.

* M. 26. 61.
† Ch. 27. 63
* Mar. 6. 3.

† Jer. 23. 6.

* Ja. 2. 10. Break one break all.

it's to be wiſhed theſe perſons wiſh not for Popery and Tyranny, who do ſo diſguſt this good word LAW: for if a man would have laws againſt Theft nulled, no doubt that man deſires to be a Thief: and ſo of any other ſuch like deſire to deſtroy Law. It is no wonder theſe perſons are in darkneſſe, for they will ſhut their eyes againſt Scripture-light, if it be contrary to their own conceptions. They are like the Elephant, who makes the water Muddy, that he may not ſee his Deformity. They will ſearch Scripture for what ſeems to ſuit with their ſinfull minds: but would bury the oppoſite truth in oblivion. They bring their opinions to the Word, not to be diſcovered, but covered and maintained: and Role them through the Bible, to ſee what Moſſe they can gather to cloath them with. Scripture with Scripture they will Not compare: but run away with a Piece of a Scripture, as the Devil did †. If theſe perſons were Indians, they were objects of pity: but if they will ſhut their eyes in a land of light, let them go into the land of darkneſſe, as perſons *to whom is reſerved the blackneſſe of darkneſſe for ever* *.

Simile.

†Pſ. 91. 11. *Mat.* 4. 6.

* *Jud.* 13.

4 R. ¶ 4) Becauſe of their Impurity and wickedneſſe.] This curſed Doctrine of diſowning the Law, comes from a corrupt Heart: and by ſuch it ſhall be drunk Up, and ſwallowed Down with delight. Such are glad of a goſpel that gives them liberty from Piety,

to

to live in Iniquity. They love to hear a ſmooth Sermon to day, to ſee a Play to morrow, to go to a Dancing-ſchool the next day: though *Chryſoſtome* ſayes, Where dancing is, the Devil is.] And to go Gaudy in their Garments, for the ſake of a little curſed credit among the carnal: and this at Such a time when God is calling ſo loud for Sackcloth and Aſhes. And to neglect their childrens Souls, when Papiſts are coming to cut their Throats, and ſend them to Hell to howl there againſt their Parents for their Lawleſſe life. To ſay [the law is no rule of life] is for the Devil to ſpeak with a Tongue of fleſh, enough to horrifie a mans heart to hear it. Such in effect ſay, Idolatry, ſwearing, Sabbath-breaking, killing, ſtealing, whoring, are no ſin. No wonder if ſuch fall foul, and become veſſels for the Devil to empty his Excrements into, untill they are full and flow over. I knew a perſon *Anno* 1666 then a Preacher, who (in oppoſition to the uſe of the law in preaching) ſaid, I hate the law of God as Poyſon:] after which this preacher turned adulterer: even when he had an amiable wife of his own. What wonder? it may be the man did it to bear his teſtimony againſt the law of God: which he uſed to complain of as the cauſe of the corruptions of his heart. God will one day *roar like a Lion* againſt theſe Rebels, and *rend the caul of their heart* †: when he aſſaults them, q d, [Was I

Chryſoſtom's ſaying of Dancing.

A Story too true.

†*Ho* 11.10. Chap.13.8.

40 dayes and 40 nights preparing a Law for you to loath, ſlight, ſnuffe at, and ſpit out your venome againſt?] Let ſuch expect the Anti-type of the 40 dayes deluge for their portion, to laſt as long as everlaſting. N B, They that forſake God's Law, forſake God himſelf. *Rehoboam forſook the law of the Lord* *: what then? *Thus ſaith the Lord, Ye have forſaken Me* †. To the ſame purpoſe is this ſaying, *Ye are gone from mine Ordinances, return unto Me* *: q d, In going from mine Ordinances ye are gone from Me. Some wicked men own God in Words, and deny him in Works †: Antinomians deny God in Words, and *overpaſſe the deeds of the wicked* *. Religion! I value it not with the duſt of my Shoes, which I ſhake off as a witneſſe againſt them. It is worſe to make the Law void than to make Heaven and Earth void †: and he that had rather overturn heaven and earth than his own rotten opinion, I fear will never find a place in Heaven, nor on Earth long: but in Hell ere long.

* 2 Chro. 12. 1.
† Ver. 5.
* Mal. 3. 7.
† Tit. 1. 16.
* Jer. 5. 28.
* Luk. 16. 17.

5 R. ¶ 5) Becauſe of the Judgments of God which Antinomians are under: and they are two-fold. (1) The judgment of Deluſion, for their tranſgreſſion.] *They have choſen their own wayes, and their ſoul delighteth in their abominations: I alſo will chooſe their Deluſions* *.] *They received not the love of of the truth that they might be Saved: and for this cauſe God ſhall ſend them ſtrong deluſion, that*

* Iſa. 66. 3, 4.

that they all might be Damned †. If once persons are made drunk with the wine of the wrath of God in the cup of an imaginary gospel of liberty; then the Law is spewed out and cast behind the back: like a mad man, who cares not if he straw the street with Pearls. (2) The judgment of Prophanation.] Sometimes God punisheth Sin with Sin, i e, one sin with another: for sin he gives up to sin; for the practice and Pleasure of sin, God gives up to the Power of sin: this is the way to prepare for the greatest plague in Hell. Better be under all *Job*'s boils, and *Pharoh*'s plagues, and all the Tyrants in *Turkey*, than under this judgment of the Power of sin: though it be to the sinner a Pleasure. ¶ To these judgments of Delusion, and Prophanation; is linked the judgment of eternal Destruction. Man chooses his abomination: God chooses his Delusion: and God will choose his Destruction. Let no man think to choose his work and his wages, his sin and his sorrow: if man will choose his Sin, God will choose his Sword: and sharpen it for the Slaughter, to cut in pieces the Sinner *.

† 2 Thess. 2. 10, 11, 12.

Simile.

An unparallel'd plague.

* Ezek. 21. 10.

Fath. It's a sad case to be in: I told Mr *A* a piece of my mind one day: and he was angry, and said, I had learned my Lesson of my Legal Preachers.

Min. Angry! what kind of angry folly is this? for a man to shew me a piece of Pitch, and

Silly folly.

and be angry because I say it's Black. [Legal Preacher!] They that call a Minister [Legal Preacher] because he uses the Law lawfully, know neither Law nor Gospel: and had need begin at great A. If a man be Practical, he will seem to be Legal: though he be indeed Evangelical. [That holy man at *Hitchin*, *E Hunt*: when I first knew him, and observed how much he delighted in Gods law, and did (in heart and life) adhere to holiness; I feared he did rest in his own righteousness. But when he came to declare his Conversion, and his Opinion in point of Justification; he made it appear that he trusted in Christ only for That: and that he was in Practice an excellent Person. The Lord make Me and Mine, and You and Yours like him.] And let Mr *A* say what he will, I say, a mans spirit, thoughts, words, works are No more to be approved than they are Legal: a mans legality is his glory, which is to the Antinomian a Mystery.

Holy *E Hunt*.

Legality a glory.

Fath. Mr *A* saith he hath fulfilled the law in Christ, hath Justification, and Sanctification alike in Christ: and needs none in himself, in heart or life: which he saith is to Me a Mystery.

Min. A mystery of iniquity, of which let me make a discovery. Righteousness for Justification is resident in Christ: Righteousness for Sanctification is resident in the Christian: Mr *A* saith they are both alike in Christ,

Chriſt, none in the Chriſtian. N B, A mans own perſonal righteouſneſſe for Juſtification is to be rejected and abhorred: by Mr *A*'s rule, righteouſneſſe for Sanctification of heart and Holineſſe of life, is to be abhorred too: and not a Dram of grace ſuffered to be in the Soul. What then is an Antinomian better than a Babylonian? who is *the habitation of Devils, and the hold of every foul ſpirit, and a cage of every unclean and hatefull bird* †. The next time you ſee Mr *A*, pray give him this ſhort Sentence: viz, He that hath Juſtification without Sanctification, ſhall ſurely have it without Salvation.

Deſperate Doctrine.

† Rev. 18. 2

Fath. I told Mr *A* of his looſe life, and he ſaid, Faith was greater than Holineſſe.

Min. Greater or leſſer, they are linked together: the one is not without the other. Faith without works is no more alive, than the Body is alive without the Soul *. What does Mr *A* think to be ſaved by? faith without fruit! faith with froth and filth! faith that makes void the Law! weigh ſuch faith and the faith of Devils together, and you will ſoon ſee which is the lighter. That faith which hath not obedience to the Law for its fruit, I deny. That goſpel which is without Law, a Lawleſſe goſpel, I diſown as another goſpel, the preacher of which I count accurſed, though he comes as an Angel from Heaven †.

* *Ja.* 2. 26.

† Gal. 1. 8.

Fath. If I plead with Mr *A* for a holy life, he

he tells me Faith can do that for me which Holineſſe cannot do for me.

Min. And Holineſſe can do that for you which Faith cannot do for you. e g, Suppoſe you have faith, and fall into ſome ſin: what ſhall be your defence from the word of reproof and reproach, which is *as an arrow ſhot out* *? will you ſay, I have faith, I believe in Chriſt? your faith and you will be abhorred together. But if you live holy, and be falſely accuſed, you have a Breaſt-plate of righteouſneſſe to defend you from theſe Darts†. N B. As faith juſtifies before God which works cannot do, ſo works juſtifie before men which Faith cannot do.

* Pſ. 64.3. Jer. 9. 8.

† Eph. 6. 14.

Fath. If Mr *A* heard you, he would count you ignorant of Chriſt and the Goſpel.

Min. Mr *A* and Mr *B* too have their liberty to come and try whether they or I can produce and declare, (1) The greateſt ſenſe of Sin, Gods wrath, Hell and Eternity. (2) The cleareſt ſight of the emptineſſe of Self-righteouſneſſe. (3) The greateſt and ſweeteſt comfort and aſſurance of Salvation by Chriſt. Or, (4) The greateſt love to the Lord *Jeſus*: to his Perſon now in Heaven.

Fath. It ſeems you have not got Goſpel-Notions without Convictions, as Mr *A* hath. But ſome Miniſters (which are not called Antinomians) preach nothing but the Doctrine of Juſtification by believing: I wonder at them.

Min.

Min. That you wonder at ſuch is no wonder: for ſuch are Pieces of preachers: if I ſaw a piece of a man in a pulpit, I ſhould wonder with you. It ſeems by ſuch, that there are hundreds of Texts in the holy Scriptures, which ſtand for Cyphers. If a Miniſter tell men only what God hath done for them, and not what they muſt do for God, their neighbour, and themſelves; how does he declare the whole *councel of God* * ? Is a man born to do nothing but believe? what ſtrange trade is this! whether ſuch workmen do half their work? is a hard Queſtion. Such preachers and hearers are like to have their work to do in the grave, where it will never be done †. And how much Blood ſuch Miniſters will go Off under the guilt of, God only knows: for their not informing men of the C W which they are under (by nature) under the Goſpel, will (I doubt not) occaſion the damnation of Thouſands of Souls in this City.

* Act. 20 27.

† Eccl. 9. 10

Fath. They ſay, The grace of God teacheth men to deny ungodlineſſe *.

* Tit. 2. 12.

Min. True: it's therefore a ſign their ſingle way of preaching the Goſpel is not bleſſed for the reception of that grace: ſeeing their hearers deny not ungodlineſſe.

Fath. What may be the Reaſon why ſuch Miniſters do not preach the Law?

Min. (1) A fooliſh fond affection for the Title of a N T Miniſter: Goſpel Miniſter: 1 R.

Preacher of Free grace. They are afraid of the Title [Legal] as if the word [Law] which God hath magnified and made ſo honourable, would diſhonour them.

2 R. ¶ 2) A man-pleaſing ſpirit: loth to diſpleaſe: love of *the praiſe of men, more than the* * *Joh.* 12. 43. *praiſe of God**. Men will praiſe them that pleaſe them with fine ſtories of Gods favour (concealing his diſpleaſure) inſtead of ſhewing them their foul faces in the clear glaſſe of God's Law. They like not to give occaſion for this Reflection, viz, *What have I to do with thee, O thou man of God? art thou come to call my Sin* †1 Kin. 17. 18. *to remembrance?*†

3 R. ¶ 9) Ignorance of the neceſſity of preaching Goſpel Duty to the godly. Such preachers ſee not the Duty of the goſpel, as neceſſary to be preached as the Doctrine of the goſpel. They fill the Head with goſpel Notions: but both Heart and Hand are empty of good Operations. Some write whole Volumes of Notions, to Blaze abroad their Notion: which (Occaſionally) will but treaſure up wrath for Writer and Reader, if Practice prevent not. ALAS! Alas! the lamentable neglect of Duty and barrenneſſe of Life is not laid to Heart. To inform Chriſtians of their duty; to direct, excite, provoke them to it; is no ſmall part of the work of a preacher: by the want of which, Chriſtians are *almoſt in all evil, in the* *Pro. 5. 14. *midſt of the Congregation**.

¶ 4. Igno-

¶ 4. Ignorance of the neceſſity of a Law-miniſtry to awaken ſleepy Sinners, and make them ſound Saints: by warning them to flee from the curſe of the Law to Chriſt. Such goſpel Miniſters underſtand not how many of their Hearers are aſleep in their Sins, under their goſpel Sermons, with all their Notions: and want to be warned with Thunder and Lightning, to flee from Hell: whither they are haſting with a lie in their *right hand* †. 4 R. †Iſa.44.20

Fath. It ſeems by theſe Reaſons, the effects of neglect of preaching the Law, are Sad.

Min. SAD! yes, and very ſinfull: as for inſtance in each of the ten commandments. Its becauſe the Firſt commandment is not preached, that there is ſo much monſtrous Idolatry among men. Men make gods of Devils, of Men, of Beaſts, of Houſes, of Lands, of Friends, of Enemies, of Themſelves, of their Bellies *, of their Wits, of their Works, of their Worſhip †. To which I may adde, mens denying the very Being of God. eg, This laſt *Sturbridge* Fair *Anno* 1681, a *Cambridge* Scholar in diſcourſe ſaid, I do not believe there is either God or Devil or Heaven or Hell. Here is an eye for a Pariſh! what Doctrine will this perſon preach? who hath took ſuch a Degree from the Devil and Hell. Another denied the Being of God to an honeſt mans face who affirmed it: ſaid the Atheiſt, I will prove there is no God thus, viz, I will fall a Swearing as *Phil.3.19 †*Hab.*1.16 I had it of him that heard it.

faſt as ever I can Swear, and let your God come and hinder me if he Can.] And ſo fell into a Swearing fit, and Belched out abundance of Oaths, as long as he liſt: then inſulted over the honeſt man with a [Where is your God?] intimating that he had infallibly diſproved his Being. O the patience of God! who did not turn ſuch a wretch's Swearing into Roaring.] It's becauſe the Second commandment is not preached, that men have ſo many falſe *Ideas* of God in their minds. Some imagine God to be an Old Man ſitting in Heaven, who will do them no hurt: and ſo fear the Devil only, but yet ſerve both. They light up One candle to God that he may Help them: another to the Devil that he may not Hurt them. Some few, fancy God to be all Severity: and ſo deſpair of mercy. Many imagine God to be all Mercy: and ſo take liberty for Iniquity. Antinomians are much like the Hereticks of old, who held, that under the Law God was a ſevere Judge: but under the Goſpel all Mercy. But if God be changeable, why may he not be all Juſtice again? and that in Judgment to them.] It's becauſe the Third commandment is not preached, that men uſe the name of God ſo lightly, vainly, irreverently: in diſcourſe Of God, in preaching For and From God, in prayer To God. And that men Swear ſo ſadly, and frequently, even All oaths ſmall and great, from [God Save me]

A ſort of Indians.

me] to that dreadfull [God Damn me] which laſt I tremble to relate. They that not onely neglect to pray God to Save them, but alſo do daily dare God to Damn them; I have No hope of their Salvation: nor No doubt of their Damnation: they take Long ſteps to the Lake that is but a little before them. They that ſwear [God Save me] may poſſibly be penitent, pardoned, and Saved: but this dreadfull [God Damn me] is like to prove an unpardonable Oath to All that uſe it.] It's becauſe the Fourth commandment is not preached, that the Sabbath is ſo Slighted, ſo Slept away, ſo talked away about Trifles, and that Chriſtians are ſo carnal in ſpiritual duties: and enjoy ſo little of God.] It's becauſe the Fifth commandment is not preached, that Children are at ſuch a Paſſe: and do ſo many wayes deſpiſe, diſobey, diſhonour their Parents: and Kick up their heels at Correction when it comes.] It's becauſe the Sixth commandment is not preached, that there are ſo many Murders: with Heart, Hand, and Tongue.] It's becauſe the Seventh commandment is not preached, that there are ſo many Adulteries: in Act Word, Heart: which ſin is ſometimes of ſad conſequence. e g, One ſent *Luther* a letter to tell him this Story: viz, A widdow had a child by a Scholar: and the Prieſt would not baptize it, except ſhe would diſcover the Father. At this ſhe killed the child: and Hanged her

A letter to *Luther*.

A Sad Story.

her ſelf. The Scholar hearing this, Hanged himſelf. The Prieſt hearing this, Hanged himſelf.] It's becauſe the Eighth commandment is not preached, that there are ſo many Thefts with Hand, and Heart. And ſo much immorality, and want of Common honeſty among profeſſors: ſo much fraud and deceit in dealing, the Leaſt of which is not to be allowed, but condemned: and he that uſes it, not to be truſted more or leſſe, for *he that is unjuſt in the Leaſt, is unjuſt alſo in much* *. Never truſt him with a Guiny who will deceive you of a Peny. It may ſeem a ſmall matter for a Weak woman under Strong temptation to take an Apple: but *the Lord God ſaid unto the woman, What is this thou haſt done?* † A Queſtion enough to make a man Quake.] It's becauſe the Ninth commandment is not preached, that there is ſo much evil Speaking; backbiting, devouring, ſowing diſcord, that ſurpaſſing ſervice of Satan.] It's becauſe the Tenth commandment is not preached, that men are ſo Covetous. With this cord, ſin is drawn as *with a cart-rope* *. Covetouſneſſe comes of the love of the world: that *root of all evil* †. If this ſin live in the Heart, I know not what ſin will die: nor what ſin ſuch a Soul ſhall eſcape the Snare of. What multitudes of murders doth it make men commit! how doth it make men murder and ruin even their own relations! ſometimes themſelves and all. I could

* *Lu.* 16. 10

† Gen. 3. 13

* *Iſa.* 5. 18.

† 1 *Tim.* 6. 10.

could tell you many a Dreadfull Story had I time: take 2 or 3 for a taste.

¶ One left his Lover, for a Richer. The forsaken damsel, Drowned her self by *London* Bridge. This Ladies death struck this Knight with grief, and Death: for in few hours after he died. And now their Relations are lavishing out their hundreds at Law, for the thousands these unhappy Lovers left behind. In *July* 1681. A Knight that I can name.

¶ Two fatherlesse Females lived in a Lone house. Their Uncle (who that day paid them their Portions) came with his Sons at Midnight to murder them for their Money; He was killed, and his Sons taken and hanged, by means of a Stranger who lost his way and lodged there that night: which is a Story of such Singular Circumstances, I am sorry I have not time to tell it out. Mr *W.*

¶ A man being long at Sea, at length came home to see his Father and Mother. This Seaman had a Sister living at Towns end, whom he called to see as he came in the Even: and she knew him. But coming to his Parents, they knew him not. He delighting to keep them in the dark for that night, to make merry with it on the morrow, made himself a stranger, and desired a nights lodging. They lodge him in a barn which he accepts: but desires them to lodge his bag of Money in the house. They take it in: and in the night consult to kill him for it, and did so: and so were soon Mr *C.* Mr *W.*

made rich. But in the morning, his ſiſter came betime to ſee her brother. They underſtanding what they had done, ran Mad, and ſo were hanged. Sir theſe are no Idle Tales.

Fath. Truly theſe are Sad Stories. And I ſee now, this defect in preaching ſin Down, and duty Up (by opening the glaſſe of the Law to ſhew ſin) is the cauſe why ſin lives ſo much under Sermons. What ſymptoms of the ſin of Pride in the Heart, is in the Habit! it troubles me to ſee in what a Garb ſome go, that I could name.

Min. O! pray take heed of that! it is good ſleeping in a whole ſkin. Trouble you! if you and I were well awake, it would make us tremble, to ſee perſons come to Sermons as if they came for Shows: and appear on Galleries, as if they were on a Stage in *Smithfield* Fair, to act a part in a play. And how is it poſſible theſe painted perſons ſhould be reproved by a preacher who appears in a Pulpit in a monſtrous Periwig? a Crown of Pride! N B, If theſe perſons preach not pride Down, their hearers go down to Hell: if they do at all attempt it, it's impudence in them: and ſo it is †Pſ. 50. 16. to ſpeak any word in the name of God †. O what a Shame is it for a man to pretend to have the ſpirit of God, and yet go as if deſtitute of the dictates of Nature! for *doth not even nature it Self teach you, that if a man have long* *1 Cor. 11. 14. *hair, it is a Shame unto him* *? A ſhame if it be

be his Own, which God and nature have given him: much more if it be another mans hair, which comes not from God, nor nature, but Art, that coins a man for the Court: or makes him liker a Courtier than a Preacher. Gods word in such a mans mouth is as *a Jewel of Gold in a Swines Snout* †. And in handling it, such do Swine-like, muzle a Pearl up and down the Mire. The lip of the Leper was to be covered *: and the unclean spirit was to hold his peace †. Brethren to these in iniquity, are such Ministers who suffer their Wives and Daughters to go like Ladies of honour: as if they came from a Court to wait on a Queen: or were of Madam *Guins* Gang, though maintained by the Congregation.

Scripture phrase.
†Pr. 11. 22. Simile.
* Lev. 13. 45.
† *Mar.* 1. 25.

¶ But O how perillous is Pride or Sin in such persons! when the Priests were to go into the Tabernacle, said the holy Lord God, *They shall wash their hands and their feet, that they Die not: and it shall be a Statute for Ever to them* *. When the Priests sons were wicked in worship, *there went out Fire from the Lord, and devoured them, and they died before the Lord* †: a prodigious plague! If the Priests daughter did commit fornication, she was doomed to the most dismal death, viz, to be burnt with fire *: when others did not die at all for fornication †, though they did for adultery*. These prodigious plagues, shew how hatefull sin is in Such, more than in others. With such Ministers,

The perill of pride.
* Exo. 30. 21.
† Lev. 10. 1, 2.
*Lev. 21. 9.
†Ex. 22. 16
* Lev. 20. 10.

nisters, we may rank such Members, who being Coached to their meetings, suffer their Coachmen to sit at an Ale-house, in Sermon-time: and to sit drinking at the Table of Devils, while they sit at the Lords Table. AY Sir! you can shake your Head and sit Silent, but I must Speak: these things stink up to Heaven. The sins of professors of Religion, make religion Stink in the nostrils of the pro-
† Gen. 34 30. phane†: and make professors themselves stink
* Isa. 65. 5. in the nostrils of God*. Let such preachers, and professors take heed, the Holy God, who hates pride in a high degree, do not speedily Spew them out of his mouth. By reason of proud persons God may say to *London*, *Behold, this was the iniquity of thy sister Sodom, Pride,*
† Ezek. 16 49. *&c.*†. PRIDE was one of the Engines that pulled down the fire of God from Heaven, to burn them down to Hell. A proud person is in a Perillous condition: especially if a Preacher, or a Professor. But whosoever it be, the higher in Pride, the lower and farther from God: the liker the Devil, and the nearer Hell. Yet a proud man is above God: for God will have his will in nothing but what is good and just: but a proud man will have his will, right or wrong. How can a proud person receive any grace from God? God is the Fountain, his grace and mercy to man is the Stream: as in a water-course, the Stream can rise no higher than the Fountain from whence it comes: so

Bernards Simile.

grace

grace can rise no higher than God, which a proud man is above. N B, Pride lifting up so high, will let fall full low at last: he that is above God, will doubtlesse fall below the Devil.

¶ Beware of World-likenesse. Likenesse in Christians to the world in Sin, causes likenesse in Sorrow. When the small Pox, or the great Plague rages, the Reason why God puts so little difference between the Egyptians and Israel, is because Israel differs so little from Egypt. They Live alike, and Die alike. Some professors promise themselves safety in Pestilence from this promise, viz, 1000 *shall fall at thy side, and* 10000 *at thy right hand, but it shall not come nigh thee* *: but why? *because thou hast made the Lord, the most high, thy habitation* †: this is a dwelling in God by a holy life: it is a promise of preservation with a condition, such expect it without, why not Salvation too without believing? Sir, I see by your looks, I have said more of preachers than hath pleased you: but if persons will not be reproved, and reformed when such a Plague of darkness is approaching us from the Pit, to prepare us, or Ours for that place of torment; we may write the Red Crosse on our doors. Caution. * Ps. 91. 7. † Ver. 9.

Fath. Let that passe. I spake only against Pride: but I fear we have some who hear to Poor purpose, besides such Proud persons.

Min. Now you talk of such hearers, and put it into my head, I tell you, here are such Par-

Parcels as I could not have believed to be in *London*, had I not heard and seen it. e g,

1 Sort of simple hearers.

¶ 1) Some are pleased with their pure gospel, without Law or Duty: with faith without works. Let a Minister tell them a story of Christ's benefits, &c, they think All is their own. Poor deluded creatures! where is their Faith? they must shew it by their Works, if God may be Judge *. If their gospel Minister should preach duty so necessary, and presse the power of godlinesse; they would leave him for a Legal preacher: not enduring such sound Doctrine, for want of sound Hearts.

* *Ja.* 2. 18.

2 Sort.

¶ 2) Others judge of a Minister, by the multitude of his auditors: being able to give no other account of him, than he who hasteth to some Hurly-burly or Tumult in the Street: viz, he runs because he sees others run before him. If this be a rule to judge a Minister by, we may cry up the Quakers, and others who are unsound in Fundamentals: for such have the great Assemblies.

3 Sort.

¶ 3) Others are taken with Tones, and Accents: as if the life and power of Preaching lay in Points, and Tittles: for if a Sermon be Substantial, yet if not Tonical, its to them a Toy. Or, let the same sounding Sermon be delivered without Tone, or Read to them, its not worth a Rush.

4 Sort.

¶ 4) Others admire a Minister, who hath a strange kind of confidence with God: though his

his boldneſſe be a fruit of his ignorance. And admire his out cryes againſt the enemy: and the broad ſides he gives them out of his pulpit, prophetically pulling them down before their time: though this be a fruit of a 3-fold ignorance. (1) Of the enemies power, and policy; rather than knowledge of Gods power and wiſdom to oppoſe them. (2) Ignorance of *Englands* Sins: for which God may juſtly ſuffer Antichriſt to make the Nations Shake at the ſound of our fall, before he comes down. (3) Ignorance of their own duty, to ſtay God's time: *wait ye upon Me, ſaith the Lord, untill the day that I riſe up to the prey* †. Yet is this kind of confidence admired: and if a preacher be Sober, and do not Hector and Vapour, his Sermon is ſnuffed at as a Cypher.

† *Zeph.* 3. 8.

¶ 5) Others are in love with a loud noiſe: they like him beſt who ſpeaks Loudeſt: though he deſerve to be told as one told the Nightingale in eating its little carkaſe, *Vox tu es pretrea nihil*, thou art nothing but noiſe.] It is not the Sermon, but the Sound, that is Significant to ſuch. If the ſame Sermon, or a much better, be delivered with a low voice, though a ſubſtantial, ſound, ſuitable Sermon, and preached in Print, its not worth a Pin. I do not know but a Drum in a Pulpit, is as good for them as good Doctrine. Call them to an account of their Canorous preachers proceeding, they reply, O he is a Thundering preacher! he

5 Sort.

he hath a Rousing voice! so it seems, if a man have but bare Brains, and strong Lungs, its enough, though that be all. Such hearers are Simile. like the Servant who came home crying up the Sermon to the Clouds: to whom said his Mr, What was the Text? *Sir it was taken out before I came in.* What of the application of the Sermon? *I came out before he had done.* What of the middle of the Sermon? *Sir, I was asleep then.* I will trouble you but with one sort more, and they are

6 Sort. ¶ 6) A company of Children, who choose to hear Youths preach. These you will say are Young hearers, before you hear that some of them have been hearers near half a hundred years. Excellent *Elihu* was otherwise minded: †*Job* 32. 7. viz, *I said Dayes should speak* †. Surely such *1 *Tim.* 3, 6 never read this Text, μὴ νεόφυτον, *not a novice** †Ch. 4. 12. *Paul* dehorts from despising *Timothy*'s *youth*: * νεόφυτον. but he was no Upstart, nor *new plant* *: he had known the Holy Scriptures ἀπὸ βρέφους *from an* †2 *Tim.* 3. 15. *infant* †: It seems he was sanctified from the cradle, for that Sacred Service. He was not prepared with a little humane learning, and some notions of Divinity scraped up together into a Paper, to read over in a Pulpit: as some of our Youths are, whose grace I doubt is not a Dram. If I was to hear a Sermon, before I would go over a threshold to hear a youth, surely I would walk 7 miles to hear some grave solid *Senior*: for *with the Ancient is wisdom,*

and

and in length of dayes, underſtanding *. Sir, if I was informing ſome *Ignoramus*, it would be neceſſary to ſay, I deſpiſe not any proper comely Accent, or audible voice in preaching: but you are paſt a Child, to whom I ſpeak. * *Job* 12.12

Fath. I have obſerved ſome of theſe Simple things: I fear we have a pack of pitifull profeſſors here in *London*.

Min. Do you but Fear it! as for our Congregational (to ſay nothing of National) profeſſors in *London*, I am ſatisfied in this to my Sorrow, viz, that the Religion of abundance of them is like *the heart of the wicked: little worth* †. And though they learn the language of *Canaan*, yet their end will be *deſtruction* *: and they *the people againſt whom the Lord hath indignation for ever* †. I reflect upon none truely gracious: or that carry it Chriſtian-like. As for others, never tell me, They are Church-members, and belong to this Miniſter, and that Dr: let them leave off worldly-love, and others Vanities: part with their Pride, and practice Piety, or never profeſſe it more. And to all Libertines and Antinomians at once, I ſay; Its obedience to the Law of God, in Love to God, as a fruit of this root [*the Grace of God*,] done to this end [*the Glory of God*,] that I plead for: and if this will not Down, let them throw their goſpel after the Law, and be ſo honeſt as to turn profeſt Atheiſts, and deceive the world no more with *the Name of Chriſt*, and not *depart from iniquity* †. † Pro. 10. 20. * Iſa. 19.18 † Mal. 1.4 † 2 Tim. 2. 19.

Fath.

Fath. You seem to be of an implacable spirit against the Antinomians.

Min. I am so, every Inch of me: my spirit is like *the Northern Iron and the Steel**, to Stab their rotten religion to Death: for to reconcile Right Religion and the Antinomian, is to bring God and *Baal* together.

*Jer.15.12

Fath. I am of your mind, but I must desire you to dismisse me, for my occasions call me.

Conclusion

Min. If you be in hast, I will make a hasty Conclusion, with this Exhortation. viz, Love the pure precious Laws of the God of Love. Be grieved because they are Slighted†. The more others slight them, the more do you delight in them. Keep them *as the apple of thine eye**. *Bind them upon thy fingers: write them upon the table of thine heart*†. *Keep them in the midst of thine heart**. Esteem them more than your *necessary food*†. Let them be *sweeter than hony, and the hony comb**. Be legal in all your Life. Glory in legality. Never think well of what is not done *according to Law*†. Labour for life: work as if you were to win Heaven by working*: and when you have done all, count all nothing in point of Justification. ✻ Rest upon Christ onely for That, as if you had done nothing at all. And follow not a man living a Step farther than he follows *Jesus* Christ†: and so Sir, I bid you Farewell.

†Ps.119. 158.
*Pro. 7. 2.
†Ver. 3.
*Ch.4. 21.
†Job 23.12
*Ps.19.10.
†Ezra10.3
*Job.6.27.
Phil.2. 12.
Heb.4. 11.
†1Cor.11. 1.

Fath. Farewell Sir: the Lord reward you.

ק צ ה.

✻ Works and grace is here recommended with a witness To "labour for life" and "work as if you were to win heaven" is a [illegible]

A THIRD DIALOGUE Concerning the SABBATH-DAY.

The Third Part.

Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and prophane the Sabbath-Day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel by prophaning the Sabbath. Neh. 13. 17, 18.

Hallow my Sabbaths and they shall be a Sign between Me and You, that ye may know that I am the Lord your God. Ezek. 20. 20.

Blessed is the Man that doth this, and the Son of man that layeth hold on it, that keepeth the Sabbath from polluting it. Isa. 56. 2.

Also the sons of the Stranger, that Joyn themselves to the Lord, to serve him, Every one that keepeth the Sabbath from polluting it: even them will I bring to my holy Mountain, and make them joyfull in my House of Prayer. Ver. 6, 7.

And he saw that Rest was Good, and the Land that it was Pleasant, and bowed his shoulder to bear, and became a Servant unto tribute. Gen. 49. 15.

LONDON,
Printed by *J A* for the Author, 1681.

The General Contents of the Third Dialogue.

THE Parents complaint of himself.
The Parents complaint of Mr S, Mr A, Mr L.
Mr A. with his Every day Sabbath confuted.
Mr L with his Never a day Sabbath confuted.
The change of the Sabbath for Mr S's conviction.
The beginning of the Sabbath: the times contended for discoursed: viz, Morning, Noon, Even, Midnight.
Six Objections against the true time Answered.
The time of Christs Resurrection occasionally discoursed.
The day of Adams fall occasionally discoursed.
Satans old enmity against the Sabbath, Noted.
The month-day, and week-day of Christs death discoursed.
The next day no Sabbath, proved.
The Jews various division of the day into hours.
Of the Passeover, Wave-day, Seven-weeks, Pentecost.
The Jews custom in Translating the Passeover.
The opinion of Pentecost on the first day, disproved.
Of the Disciples meeting on the Pentecost.
Of Gods countenancing the Pentecost.
Of Jesus's exact observation of the Passeover: and Sabbaths, Moral and Ceremonial: and the whole Law.
The day of Jesus's death declared, and proved.
Divers Questions arising thereupon, Answered.
An account of the Authors way in this work.
The Parent Cautioned, and Counselled.
Ten Directions dropped for the Sabbath day.

Wherein we have an account

Of { The day of Adams fall.] The day of Jesus's death.]
The Sabbath ensuing, the Wave-day, the Pentecost.]
The time of Jesus's burial.] The time Jesus lay dead.]
The time of Jesus's Resurrection.] The beginning of the Sabbath.]

All contrary to the Common Account.

A THIRD DIALOGUE Concerning the SABBATH-DAY.

Min. BEN!——BEN!——BEN!

Ben. Where? what? who calls me before I can ſee?

Min. O! Sleepy-head! hear you not how haſtily ſome one knocks at the door? Pray riſe and know the matter.——————

Ben. Sir I have been down to know his name, and his buſineſſe: and he tells me its he that ſat ſo long with you under the Tree: and he deſires to ſpeak with you Preſently.

Min. Strike a light and let him in: and tell him I will riſe.——————

Fath. God Save you Sir. I am compelled to come and viſit you at an unſeaſonable time: I hope you will hold me excuſed.

Min. Sir, you are welcome to me: but I wonder to ſee you in Town ſo Soon: and am

ſurprized to ſee you look ſo Sad. Pray what is the matter? is all well at home?

Parents complaint. of Self.

Fath. All in health praiſed be God: but I am under Grief upon Grief. It hath been a Sad time with me ſince we ſat under the Tree: though I concealed it from you in our laſt conference. SAD! I have Reaſon to be Sad indeed, to think how ſadly I have neglected my poor childrens Souls. O to think how many times we have walked by the way, and not a word of God! to think how many times they have been twatling about me in the houſe, and not a word! how many times they have been packed to bed, and pulled out, and not a Word of God have I ſpoken for their good! O it hath cut me to the quick! and put me upon prayer for pardon, ſpace, and grace to do my duty. And I did addict my ſelf to it: and began to find peace in it. But yeſterday after the afternoon Sermon, as I was inſtructing my children about the Sabbath, in came Mr *S* in anger, and told me, I kept the wrong day: and ſaid, I ſhould keep the Seventh day, firſt appointed, and never repealed. When he was gone, Mr *A* came in and Laughed at me, and my practice as a low thing: viz, to keep One day in a week: and told me, I ſhould keep Every day as He did. When he was gone, Mr *L* came in and told me, I ſhould keep Never a day Sabbath: for that command for a Sabbath was Ceremonial, and long ſince ceaſed at Chriſt's death.

Parents complaint of Mr *S* Mr *A* Mr *L*.

And

And my Children liſtened to this laſt with delight: and now they ſlight the Sabbath, and whatever I ſay for it: and tell me Mr *L* is counted a wiſe man. And under this Sorrow upon Sorrow I am ſo diſquieted I am almoſt diſtracted. In your laſt conference, at end of the Tenth Note, when you preſſed it upon me to learn my Children to reverence the Sabbath; I had a mind to ask you what Scripture proof we have for the change of the Day: but I was loth to interrupt you: but now being driven out in diſtreſſe, I pray let me hear your reply to all theſe Opinions, but chiefly for the change of the Sabbath Day.

Min. Did they uſe to be thus Oppoſite?

Fath. A little by the By, when other buſineſſe brought us together; but now they came on Purpoſe, and aſſaulted me as Never before.

Min. Juſt now! as ſoon as you are ſet upon a Solemn work: when the good ſeed is ſown, *then comes the Devil* †. Indeed you are to be pitied, and ſo are they: but I fear ſome of them will be plagued. As for your former Sorrow, its Alway *better than laughter* *, Sometimes better than joy: there is ſorrow that Dries the ſpirit, this will Water it: and ſo I praiſe God for it, and paſſe it. But this Laſt is the Peſt, that carries the Poyſon in it: for which I muſt provide ſome Antidote to expell it. As for my reply to theſe perſons, Mr *A* who keeps every day Sabbath, and Mr *L*

† *Lu.* 8. 12.

* *Ecl.* 7. 3.

who keeps never a day Sabbath; you may put them together (for he that keeps Every day keeps Never a day) and so look on them as two persons possessed by Satan: above the dominion of God, and under the domini- of the Devil. But let us take them asunder again: and speak to them apart.

Every day Never a day.

Mr *A* confuted.

¶ 1) This Every day Sabbath is none of God's ordinance, for God's command is, *Six dayes shalt thou labour* †: it must therefore be the Devils ordinance, and to him its observed: as the Priests which God did not appoint, are said to be ordained *for the Devils**. Mr *A* is blown up into the Air with a blast from the bottomlesse pit, and puft up with Pride: a Sabbath day a week is a weak thing with him: he is a 7-fold Saint or under a 7-fold Deceit, in the border of Heaven, whence he is like to fall into the belly of Hell.

†Exo.20.9

*2Chro.11 15.

Mr *L* confuted.

¶ 2) Mr *L* who keeps Never a day Sabbath, but slights the Sabbath as Ceremonial, is to consider, (1) The Sabbath was not given first to the Jews or seed of *Abram*, as Ceremonies were: but it was given to *Adam* as a Publick person, for him and his posterity, to be obeyed whether man stood or fell: and this in Innocency before Ceremonies were in use. And though *Adam* was not subject to wearinesse before sin, yet a Sabbath was suitable for him, as a Sacred cessation from his calling. So God gave *Adam* a Sabbath, and *Blessed it*: i e, to make

Sabbath was made for Man.

make it a blessing to him that kept it: *and Sanctified it* †, i e, he set it apart for holy use. (2) The Sabbath was Certainly observed, from *Adam* to the Law on *Sinai*, though not much expressed in Genesis, which is but a very short Epitomy of 2000 years Acts, in which time many excellent acts were done, which are omitted, and not recorded. *Abrahams* observation of the Sabbath day, is without dispute: because he is so commended for keeping Gods commandments*. And that the Sabbath was known to Israel before *Sinai*, you may See †: the breach of which command is counted as the breach of all*. (3) This command for a Sabbath is one of the Ten, delivered on *Sinai* before Ceremonies: and wrote on two tables of Stone, and put into the Ark, as no Ceremony ever was. Mr *L* playes the Papist, who takes away one, and leaves but nine. (4) Christs precept for Prayer, to prevent flight on the Sabbath, which flight was to be 40 years after Ceremonies ceased, proves the Sabbath no Ceremony: *Pray that your flight be not in the Winter*, q d, that will wrong your Bodies: *neither on the Sabbath* †, q d, that will wrong your Souls. Mr *A* and Mr *L* are brethren, both under a 7-fold deceit: to undeceive them, let us put them together again to consider, viz, God in wisdom did so order the change of the Day, that though it occasioned two Sabbaths to come together, yet

† Gen. 2. 3

* Ch. 26. 5.

† Exo. 16. 23.

* Ver. 28.

Josephus's Sabbatical river that runs six dayes and rests one will rise up in judgement with Mr *L* and Mr *A*.

† *Mat.* 24. 20.

there was not Two in a week, nor a week without One: to signifie, there must be nor more nor lesse than One Sabbath in One Week.

Fath. What say you of Mr *S*, and of the change of the Sabbath Day?

The chang of the Sabbath.

Min. As for Mr *S* who denies the change of the Day, I say; Though the Change of the Sabbath be not sounded out with a Trumpet on *Sinai* as the Command of the Sabbath was; yet have we so much in Scripture as may Satisfie concerning it. They that say, Give me a plain precept for a practice, or I will not regard it; may mean Honestly, but they speak Ignorantly. For if from a Text we can draw a direct, sound Inference to prove a practice, that (being the Sense of Scripture) is to be regarded as Scripture it self. The sense of Scripture we are to seek as Silver: and if this be not to be regarded, its vain to use any Scriptural Reason, or Argument in discourse as *Paul* used to do*: or to Study and expound the Scripture by preaching. Then put a Boy into a pulpit to read a Chapter: for what other Sermon can an able Minister make? if nothing but the very words of Scripture must be delivered. But let us see some Scriptural proof for this practice.

*Act. 17. 2. Ch. 18. 4, 19. Ch. 24. 25.

OT proof.

¶ 1) *The stone the builders refused*, i e, for a foundation for Faith and Practice, *is become the head* †, i e, of the work of Redemption: he hath laid the foundation and finished it by his Resurrection. *This is the day the Lord hath*

†Ps. 118. 22.

hath made, i e, the day of the week on which *Jesus* rose: *we will rejoyce and be glad in it* *, i e, to foresee it by Faith, if we live not to see it by Sight. Yet prayes pathetically and speedily for it: *Save now, I beseech the, O Lord* †. *God is the Lord which hath shewed us light* *: i e, to foresee this Day. ¶ 2) *Thus saith the Lord, my salvation is near to come* †, i e, Actually: it was come before Virtually. *Blessed is the man that doth This, and the son of man that layeth Hold on it, that keepeth the Sabbath* *: i e, a Sabbath in remembrance of Christ's Actual redemption. ¶ 3) *When these 7 dayes are expired*, i e, by the death and Resurrecti- of *Jesus*: *it* (i e the Sabbath) *shall be upon the Eight day and so forward* (the first day added to seven is the eight day) *and I will accept you saith the Lord God* †.

*Ver. 24.
†Ver. 25.
*Ver. 27.
†*Isa.* 56. 1.
*Ver. 2.
Eight is a Sabbatical and Vital Number.
†*Ezek.* 43. 27.

¶ 1) After *Jesus*'s resurrection he said to his Disciples, *All power is given to me in Heaven and in Earth* *: which implies power to change the Sabbath. And Christ gave them Commission to teach the Nations to observe all things whatsoever he had commanded them †: i e, nor more nor lesse. N B, If *Jesus* did not ordain the first day Sabbath, the Disciples (by their practice) have taught *England* and other Nations to observe a New Sabbath of their Own invention. ¶ 2) The Disciples assembled on the first day, and shut the doors for fear of the Jews; i e, because it was in opposition to their

N T proof.
**Mat.* 28. 18.
†Ver. 19, 20.

their seventh day Sabbath: and Christ came and Sealed their New Sabbath with his sweet presence*. ¶ 2) *Jesus* was seen of the Apostles 40 dayes, *speaking of the things pertaining to the Kingdom of God* †: of which the Sabbath is One, and none of the least. ¶ 4) *The Disciples came together to break bread upon the first day of the week* *: in remembrance of *Jesus*, for whose sake they observed that day. ¶ 5) The congregation and Collection of the Churches of *Galatia*, and *Corinth* upon the first day of the week, was by the Apostles order†: to these at *Corinth* by writing, and saith he, *the things which I write unto you are the commandments of the Lord**. ¶ 6) *John* being in *Patmos* said, *I was in the spirit on the Lords day*†. He does not give the day this name, but the day on which he was in the spirit, he Signifies by its name, so well known to the Churches to whom he wrote: i e, the Lords day, so called upon the same account as the Supper is called the Lords Supper: viz, because *Jesus* (who is Lord of all) did institute both to be kept in remembrance of him. ¶ 7. The first day is called Sabbath in several Scriptures: e g, [πρώτη Σαββάτου, *the beginning of the Sabbath* *: μιᾶ τῶν Σαββάτων, *the First of the Sabbaths* †, i e, the New Sabbaths.] *Paul went into the Synagogue on the* (Jews) *Sabbath day* *, and preached *Jesus*: *and when the Jews were gone out of the Synagogue, the Gentiles besought that these*

*Joh. 20. 19, 20.
†Act. 1. 3.
*Chap. 20. 7.
†1 Cor. 16. 1, 2.
*Ch. 14. 37
†Rev. 1. 10
A desert Island in the Ægean Sea.
*Mar. 16. 9
†Joh. 20. 1
Cardinal for the Ordinal.
*Act. 13. 14.

these words might be preached to them the next Sabbath, μεταξὺ Σαββατον, *the Sabbath between*†] i e, between two Jewiſh Sabbaths, which Sabbath was the firſt day: and that was the Reaſon the Gentiles durſt not name it till the Jews were gone out. Thus far for Scripture Proof: now for ſome Scripture Parallel. †Ver. 42. See his Sermon. from Ver 15 to Ver 42.

¶ 1) The ſeventh-day was kept in remembrance of God's Creation: the firſt day is kept in remembrance of a New Creation by Chriſts Redemption. As ſoon as man ſinned, there was [Virtually] a diſſolution: he and the world was at an end with him. So as Chriſt was [Virtually] ſlain from the foundation of the world, there was [Virtually] a New creation, by prevention of a diſſolution of the Old: for *by him all things conſiſt* *. This new creation was called *the world to come*†. ¶ 2) The ſeventh day was kept in remembrance of Gods reſt from his work of Creation: the firſt day in remembrance of Chriſt's reſt from his work of Redemption: *that all men ſhould honour the Son even as they honour the Father* *. As from the concluſion of the Creation men were to honour the Father with a day in remembrance of That: ſo from the concluſion of Redemption are men to honour the Son with a day in remembrance of That. When God had actually finiſhed his work of Creation at end of the Sixth day, he inſtituted a Sabbath the Seventh day: ſo when *Jeſus* had actually finiſhed his work Scripture Parallel. *Col. 1. 17. †Heb. 2. 5. 2 Paral. *Joh. 5. 23.

work of Redemption at end of the Seventh day, he instituted a Sabbath on the First day.

3 Paral. †Deu. 5. 15 ¶ 3) The seventh day was kept in remembrance of a Delivery from Slavery†: so is the first day to be kept. And though all men are not free indeed by Christs redemption, so as to obtain Salvation; yet is he (in a sense) *the Saviour of all men* *: and may command all men to keep this day in remembrance of him.

*1 Tim. 4. 10.

N B, When the seventh day Sabbath was in use, it was said, *the government Shall be upon his shoulder* †: the government is not Now in the hand of God as Creatour, but in the hand of *Jesus* as Redeemer: for *the Father loveth the Son and hath given all things into his hand* *, which he will deliver to the Father at last day†.

†Isa. 9. 6. *Joh. 3. 35. †1 Cor. 15. 24.

Judgments of God.

¶ The Judgments of God which (on the first day) have befallen the prophaners of it, will One day be a Witnesse for it: though at present the plague of *Pharoh* be so upon the hearts of prophane and professing people, that they are not moved at them. viz, (1) Gods judgments on mens houses and goods by fire: e g, *Teverton*, *Chesterton*, *London*: though in this last, Hell-born bloody Sinners were the Instrumental cause, yet the inhabitants Sin was the Meritorious cause. (2) On Sabbath-breakers Bodies, who by the formidable hand of God, have been struck Dead on this day in the very Act. (3) On Sabbath-breakers Souls, who have proudly pretended to keep every day;

day: such have been (and are) commonly Cursed and Blasted, and with all their Blaze brought to nought. To which I adde 2 Queries for consideration, and one Assertion for full satisfaction.

¶ 1) Was not the Fourth command for a Sabbath Day placed among (and one of) the Ten, to signifie, it is Originally and Essentially Moral and Perpetual? and sometimes put among Ceremonial Sabbaths * to signifie, that in respect of that circumstance of Time, it was Typical, and subject to change? viz, with respect to the Day. 1 Q. *Lev.23.2, 3, 4, 5, 6, 7.

¶ 2) Did not *Adam* fall on the Sabbath Day, and so break the first Sabbath that ever was made? and if so, did not that signifie, the day was mutable? as the fall and breach of the Tables containing the C W with *Adam* signified the mutation of that Covenant, and the making of a New C from the beginning. 2 Q.

¶ A first day Sabbath is (in a Sense) of as great Antiquity, as the first Sabbath ordained for *Adam* in Innocency. Though that was at the end of Gods Work, it was at the beginning of mans Life. God Ended his week with a Sabbath: but man Began his week with a Sabbath. It seems he was made at end of the Sixth day, to begin his life on the Seventh day, which was his First day, though he was made a moment before the day began. *Adam* was a Type of *Jesus*, who began his New Life at his Resurrection with a Sabbath, the first day of the week. Assertion.

week. And ſo muſt we begin our week with a Sabbath: a day for God Firſt, which is Certainly more acceptable to God, than to ſerve our ſelves Six dayes firſt, and then put off God (bleſſed for ever) with an Od day at laſt. So much for the change of the Sabbath Day.

Fath. I am ſatisfied in the change of the Sabbath: but I am at a loſſe to know when the Sabbath begins: but I think its not much matter for that, ſo that a man keeps a day.

Min. HOW! keep a Sabbath and not know when it begins nor ends! nor Care to know! conſequently you will not care to know when Chriſt roſe from the dead, for his reſurrection gives beginning to the Sabbath. Nor will you care to know how long he lay dead. What grown like *Gallio*!† Sir, I am ſorry to hear ſuch an ungracious ſpeech fall from your lips. Suppoſe your ſelf taken by cruel Turks: a moſt loving friend (to reſcue you) falls into their hands himſelf: in which Skirmiſh you eſcape. But for your ſake he is cruelly uſed, wounded, mangled, impriſoned in a diſmal dungeon, So many dayes. Then eſcapes, acquaints you with it, and deſires you (for his ſake) to keep a day in remembrance of his deliverance: beginning at the time when it was. What would you not care to know when to begin nor End! nor how long your friend lay Bound! truely you deſerve to be retaken by the Turks without remedy.

† Act. 18. 17. Simile.

Fath.

Fath. I perceive by this, you hold *Jesus* went to Hell: but that many Divines deny, and so do I: for its contrary to Christs words upon the Crosse, viz, *To day shalt thou be with me in Paradise* *. If Christ went to Heaven, how could he go to Hell? *Lu.23.43

Min. If he went to Both, its not so great a mystery as the Trinity. God is in Heaven and Hell at once †. And *Jesus* was in Heaven and Earth at once, before his death *: and why not in Heaven and Hell at once, after his death? Take heed of unsound notions of a Saviour: if *Jesus* hath not been in Hell for you, I fear you must be there for your Self. †Ps. 139.8 *Joh.3.13.

Fath. Well! let it passe. If it be of such concern to know when the Sabbath begins, tell me the time: for there are divers opinions about it.

The Beginning of the Sabbath.

Min. I need not instance every hour of the day, but onely the times contended for: viz, Morning, Noon, Even, Midnight: and the measure of the day, viz, 12 hours, and 24 hours.

Not at Noon.

¶ 1) I need not deny that it begins at [Noon] (as the Gipsies count) as if that time was contended for in *England*: but though it be not the Plea, it is the Practice of some professors, who begin to assemble in Gods service after noon, as it were by way of Recreation, to serve God by the halves. Such have lost half the Sabbath long since. And it is to be wished they turn not Antinomians and Libertines to lose it all, and themselves too at

at length: for they by whom God is but half Served, are like to be but half Saved.

Not at Midnight.

¶ 2) Some Roman-like plead for [Midnight] to begin and end the Sabbath: for which they produce two Texts. (1) *Paul preached on the first day till Midnight*†:] which is no ground for this beginning, for he preached till midnight because he was to depart next morning with a final Farewell. (2) *Samson arose at midnight and carried away the gate of Gaza**: which say such was a Type of Christs rising at midnight.] *Samson* was a Type of Christ in 20 things: but that he was a Type of Christs death and resurrection, in laying a piece of a night upon pleasure, is a very unlikely matter. Had he lay 3 nights and dayes in a dungeon, there had been some colour for it.

†Act. 20. 7.

*Judg. 16. 3.

Not in the Morning.

¶ 3) For the [Morning] many will plead, and so I suppose will you: but I shall oppose this Time, time it how you will, and say what you can for it.

Fath. I will try that: what if it begin at Spring of day, and end at Dark night?

Min. Not so: for in some Countries the day will be a month long: for so long at least (sometime of the year) does day-light last.

North.

Fath. What if the Sabbath begin at Sun-rise and end at Sun-set?

In *Russia Muscovia & Tartaria.*

Min. Not so: for in some Countries the Sabbath would be more than a Month long: for so long goes the Sun a Circular course round about

about them in sight, except Clouds come between: as you would easily understand if I had a Globe in my hand.

Fath. We have Morning and Even all the year: we may begin at morning and end at night.

Min. Not so: its no meet measure: for the length of a Sabbath in *June*, will be twice as long as in *December*.

Fath. But if we begin at Six and end at Six, the Sabbaths will be all of a length all the year: now I hope I have hit on it.

Min. Not so: for a Sabbath must be the Seventh part of Time: a natural day of 24 hours. It is not enough to make one Sabbath equal with another but also equal with another day.

Fath. Then it must be from morning to morning; from Spring of day to Spring of day: or from Sun rise to Sun rise.

Min. Not so: for then the precedent day hath two nights: or this precedent night belongs to no day. Not to the seventh day, for that ends at Even: nor to the first day, if it begins in the Morning: and so is cut off from both dayes, like *Job*'s cursed night, which he would have disjoyned from *the dayes of the year*†. But who dares act so contrary to Gods ordinance? who dare divide the night from the day? and Separate what God hath Joyned.

† *Job* 3. 6.

Fath. I can say no more for the Morning.

Min. Then we are come to the fourth and

Even, the beginning of the Sabbath.

laſt time under Inſtance, viz, the [Even:] and this I affirm to be the beginning of the Sabbath: and from Even to Even is the meaſure of the Sabbath, from the beginning to the end of the world. At firſt, where the Sixth day ended, the Seventh day (ſucceſſively) began: ſo where the Seventh day Sabbath ended (i e, at Even) the firſt day Sabbath began. And thus of Ceremonial Sabbaths: *from Even to Even ſhall ye celebrate your Sabbath* *.

* Lev. 23. 32.

1 Object.

Fath. God made the day to begin at Even at firſt: but after That world was drowned, and a New world to ſpring out of the Ark, it ſeems the beginning of the day was altered to morning: for ſaith God, *Day and night ſhall not ceaſe* †. And morning is put before Even in this Pſalm*: the Title of which is, *A Pſalm for the Sabbath day*: *Ergo*, the Sabbath begins in the Morning.

†Gen. 8. 22

*Pſ. 92. 2.

Min. God that made the world, made the day to begin at Even, from the beginning to the end of the world. If after this, God alters the order of his Words, that does not alter the order of his Works. *Aaron* was older than *Moſes* †, therefore ſaith God, *Theſe are that Aaron and Moſes* *: in the next verſe it is, *theſe are that Moſes and Aaron* †. You may as well ſay, *Aaron* was older than *Moſes* at Firſt, but *Moſes* was older than *Aaron* at Laſt, while they lived together: as to ſay, The night was before the day at firſt, but now the day is before

†Exo. 7. 7.

*Chap. 26.

†Ver. 27.

before the night.] *Honour thy Father and thy mother**: the father is put first, *for Adam was first formed, then Eve* †. (By order of the Creation of Man, and first institution of Marriage, the man is to be older than the woman: else marriages are Monsters.) Yet God alters his order of words, viz, *Ye shall fear every man his Mother and his father**: this is because children are more prone to despise their mothers than their fathers.] *Render to Cesar the things that are Cesars, and to God the things that are Gods* †: by your argument *Cesar* was before God, or to be preferred before him.

*Ex. 20. 12 † 1 *Tim.* 2. 13. *Lev. 19. 3. † *Mar.* 12. 17.

Fath. But some say, The seventh day was not butted and bounded with Even and Morning as the Six dayes were: *Ergo*, it did not begin at Even as they did: its a day without night. 2 Object.

Min. If a man had 7 pound in his purse, and tells you he hath spent just 6 pound, does he need to tell you what remains? If I had 7 dayes natural allowed me to live in a house, and tell you I have spent just 6 nights and 6 dayes, do I need to tell you what remains? or if I say, a Day remains, is it not ridiculous for you to conclude, it is a day without night? I am ashamed of such Arguments: if men will make Mists, they deserve to dwell in the Dark. Simile. Simile.

Fath. What time in the Even does it begin?

Min. Not at Sun set as you may suppose: but when its dark night: which time is both The time of the Even.

Scriptural and Rational, i e, it agrees beſt with Gods Word, and mans Work. This laſt needs no more proof than mans experience. That its Scriptural, ſee Scripture. *When it began to be dark, Nehemiah commanded the gates of Jeruſalem ſhould be ſhut* *: i e, that the Merchants might not come in to Sell and break the Sabbath. *The gate of the inner court ſhall be opened on the Sabbath*, i e, at Even: and *ſhall not be ſhut till the Even* †. To begin the day at dark night, is Conſonant to its beginning at the Creation: *the Evening and the morning were one day* *. The Even or beginning of the night, is put for the whole night: Morning or the beginning of the day, is put for the whole day. N B, The beginning of the day was thus Counted, before the Sun was Created †: to ſignifie, its not Sun-ſet that begins the day, but the beginning of darkneſſe, when light is at an end.

*Neh. 13. 19.

†Ezek. 46. 1, 2.

*Gen. 1. 5. יום אחד

† Ver. 16.

3 Object. Fath. In Summer it is day-light all night.

Min. What then? count the night to begin when it is as dark as it will be, near two hours after Sun-ſet. Thoſe Northern people who have day-light a month together, and they who have Sun-ſhine as long; can count the dayes, and tell when a day begins and ends, by the Circular motion of the Sun.

4 Object. Fath. To begin day at dark night is an unſettled Rule, for it is variable all the year long: in *December* our Sabbath will begin ſoon after 5 a clock: in *June* not till Ten. Min.

Min. It is by the Suns Aſcenſion and Declenſion, that night comes Sooner and Later, with us on the *North* of the Line. But thus hath God made the Sun to rule the day: which we are to reckon as good a rule as if the Sun did riſe and ſet all the year at the ſame time. And they that live *Eaſt* or *Weſt* from us, are to begin their Sabbath when it is Even with them, though it be Morning or Noon with us, that is nothing to them. So we are to begin when it is Even with us, though it be Morning or Noon with them, that is nothing to us: for the Sun rules the day round the world.

¶ This leads me to a Leſſon for your Lads, who are apt to think, it is Day and Night, every where at once. To cure this conceit, conſider, When it is morning with us, a quarter part of the Circumference of the world *Eaſt*, it is Noon: half way round, it is Even: three quarters round, it is Midnight, quite round we are at home. Or when it is morning with us, a quarter part *Weſt*, it is Midnight: half way round, it is Even: three quarters round it is Noon. And thus it is Morning, Noon, Even, Midnight at once in 4 parts of the world, any hour of the day. A leſſon for Lads.

Fath. That I perceive: but it ſeems unfit to begin a Sabbath with night and ſleep. 5 Object.

Min. It does more than Seem unfit, to oppoſe the order of the Almighty: the God of order. Why do not you argue thus? It is fit to begin the Sabbath with night, becauſe it is a day

of reſt. (2) Though it begin with Night, it is not to begin with Sleep: ſure there is Prayer and ſome holy exerciſe in Gods ſervice to preceed Sleep, if there be any Chriſtianity in a Family. (3) The night is ſanctified of God (for us) as well as the day, and may be ſanctified to God by us: we are to Sleep to God as well as to Wake to God: in ſo Sleeping God will be glorified, and we may be comforted *. (4) Works of Charity and Neceſſity are lawfull on the Sabbath day: and ſuch are eating, drinking, and ſleeping, ſo much as is meet for us.

*Pſ.63.5,6

6 Object. Fath. But the Sabbath muſt begin in the Morning, becauſe *Jeſus* roſe then.

Min. He did not riſe in the morning: there is not a Text in the Bible tells you ſo.

Fath. You think I never ſearch the Scripture.

Min. Yes perhaps with a Bible in one hand, and a Pipe of Tabacco in the other: in Paſtime, not in Pain, under your ignorance. Men may be Profeſſors and Preachers, and what they will: but except they are pinched to death under their darkneſſe, and both ſearch and pray to God in good earneſt, they are never like to know the mind of God while they live. Lay both hands and heart too to this work, leſt you come off with a Curſe, and a Blaſt, for a bleſſing.

†*Mar.16.9* Fath. I hope you will not deny this Text†.

Min. I hope ſo too: God forbid I ſhould: but for your ſatisfaction we will ſee what all the

the Evangeliſts ſay. *Matthew* tells us, the two *Mary*'s came to ſee the ſepulchre *as it began to dawn towards the firſt day of the week**.] *Mark* ſaith they came *at the riſing of the Sun* †. This cannot be the firſt coming. Theſe *ſaw a young man Sitting**. Some ſaw 2 men Standing †. *Mary* ſaw 2 *Angels Sitting**. It ſeems Several came at Several times. Its probable, *Mary Magdalene* (who had moſt love to Chriſt and to whom he firſt appeared†) came firſt alone*.] *Luke* ſaith they came *very early*, ὄρθρου βαθέως *in the depth of the morning*†: i e, at Cock-crowing. Depth, ſignifies a thing hid in the dark: the morning was deep in the dark: the Spring of day was coming, but there was ſo much darkneſſe between, they could not diſcern it.] *John* ſaith *Mary* came *when it was yet* σκοτίας, *darkneſſe**: that it was before Day is as clear as the Sun. THEN ſaid the Angels, *Why ſeek ye the living among the dead? he is not here, but is riſen* †: q d, Long ago. Had *Mary* come at Midnight, ſhe had heard the ſame for all you know. None of the Evangeliſts tell us when *Jeſus* roſe. There had been *a great earth-quake, for the Angel deſcended and rolled back the ſtone**: *and for fear of him the keepers did ſhake, and became as dead men* †: and were revived and gone, for ſaith *Mary*, *They have taken away the Lord**. Theſe things had a time to be acted over: but how long ended before *Mary* firſt came (before day,) is not

* *Mat.* 28. 1
† *Mar.* 16. 2
* *Mar.* 16. 5
† *Lu.* 24. 4.
* *Jo.* 20. 12.
† *Mar.* 16. 9
* *Joh.* 20. 1.
† *Lu.* 24. 1.
* *Joh.* 20. 1
† *Luk.* 24. 5, 6.
* *Mat.* 28. 2
† Ver. 4.
* *Joh.* 20. 2

expreſſed. It is now a *Maxime*, viz, If the day begins in the morning, *Jeſus* did not riſe on the firſt day.

Fath. *Mary*'s coming to the ſepulchre in the morning ſeems to ſignifie, *Jeſus* was to riſe in the morning.

Min. Not at all! it was not the leaſt ſign of his riſing in the morning: nor came they with any expectation of his Reſurrection, but to †*Mar.* 16. 1. *anoint him* †, as if he had been to lay in the grave as another dead man. When *Jeſus* foretold his riſing from the dead, his Diſciples queſtioned *what the riſing from the dead ſhould* * Chap. 9. 10. *mean* *. When *Jeſus* told them he ſhould be mocked, ſpitted on, ſcourged, put to death, and riſe the third day: *they underſtood none of* †*Lu.* 18. 34 *theſe things* †. And when they ſaw he was riſen, *yet they knew not the Scripture that he muſt riſe* *Joh. 20. 9. *again from the dead* *.

Fath. But the plaineſt proof for Chriſts Re- †*Mar.* 16. 9 ſurrection in the morning, you leave out †.

Min. It ſeems you will bring it in: but it will do you no ſervice, for the ſupport of this opinion. Take this Text as tranſlated, viz, *When Jeſus was riſen early*, and the Senſe is [when it was early *Jeſus* was riſen] which does no more prove, *Jeſus* roſe in the morning, than to ſay at noon [*Jeſus* is riſen] proves he roſe at Noon: Or than that ſaying the next Even *Lu. 24. 34 *the Lord is riſen* *] proves he roſe that Even. Or that expreſſion of *Paul* ſo long after Chriſts Re-

Reſurrection, [*now is Chriſt riſen* †] proves *Jeſus* roſe juſt then. †1 Cor. 15. 20.

Fath. When then do you ſuppoſe Jeſus roſe?

Min. I do more than ſuppoſe, for I am fully ſatisfied, that *Jeſus* roſe from the dead in the Even, when the Jews Sabbath ended, and our Sabbath began: for it is the Reſurrection of *Jeſus* that cauſes the Jews Sabbath to ceaſe, and gives Being and Beginning to our Sabbath: which begins at Even, as I have proved. This opinion of Chriſts riſing at Even, I will prove by the ſame Scripture you produce to prove he roſe in the Morning: viz, *Jeſus was riſen early the firſt day**. Πρωϊ ſignifies both [*early* and *morning*.] Sometimes when πρωϊ is tranſlated *morning*, it ſignifies a time long before day: e g, πρωϊ *in the morning riſing up a great while before day* †. [*The firſt day*] does not properly expreſſe the Original: πρώτη Σαββάτου, *the firſt of the Sabbath*, ie, the firſt Time or beginning of the Sabbath. N B, *I am* A & Ω, *the beginning and the end, the firſt and the laſt* *: beginning and firſt are One, end and laſt are One, and all ſignifie Chriſts Eternity: the former ſignifies, he is From everlaſting, the latter that he is To everlaſting. This is to ſhew you that by [*firſt*] the beginning of the day is intended. And this πρῶτος *firſt*, is ſometimes tranſlated [*beginning*:] e g, *the latter end is worſe than* πρώτων, *the beginning* †. And thus we are to take this Text *, *Jeſus roſe early, a great while before day, at the firſt, or be-*

Time of *Jeſus's* riſing.

*Mar. 16. 9

†Mar. 1. 35

* Rev. 22. 13.

† 2 Pet. 2. 20.

*Mar. 16. 9

beginning of the Sabbath.] If ſome Critick was in our company, he would tell us, Σάββατον *Sabbath*, ſignifies ſometimes a week: e g, νηστεύω δὶς τῦ Σαββάτυ *I faſt twice on the Sab-*
†*Lu.*18.12 *bath* †: i e, two dayes a week. Here its neceſſary to underſtand it a week, for its improper to ſay, I faſt twice a day: but there is no
**Mar.*16.9 neceſſity of ſuch a Senſe here *: yet if I grant it, all is One, for the beginning of the week, and of the Sabbath is at the Same time.

¶ For farther ſatisfaction, N B, *Jeſus* was Buried at Even. And it was at the very End of the day: for the day being almoſt at end, and Chriſt with his companions ſtill on the Croſſe, the Jews being netled with fear they ſhould hang there on their high Sabbath, *be-*
† *Joh.* 19. 31. *ſought Pilate that their legs might be broken* †, and ſo diſpatched. *Then came the Souldiers and*
* Ver. 32. *brake the legs of the theeves* *: but ſeeing *Jeſus*
† Ver. 33. *dead, brake not his legs* †: but one of them *with*
* Ver. 34. *a ſpear pierced his ſide* *: q d, Thou hangeſt here like a hypocrite, feigning thy ſelf dead to ſave thy Shanks, but I will give thee a touch ſhall try thee. *Now in the place where Jeſus was crucified was a garden, and in the garden a ſepulchre, there laid they Jeſus, for the ſepulchre*
† Ver. 41, 42. *was nigh at hand* †. They hurried him into that hole being hard by, and had not time to carry him farther, becauſe their Sabbath was about to begin. *Luke* ſaith, Σάββατον ἐπέφωσκε,
† *Luk.* 23. 54. *the Sabbath began to ſhine* †, i e, with Star-light.

At

At this Juncture of time, when that day ended, and the next began, was *Jesus* buried: *Ergo*, *Jesus* must needs rise in the Even, to complete the time Prefixt for his laying dead.

Fath. If *Jesus* rose in the Even, he lay but a day and a night in the grave: for he was buried at end of the Sixth day, and (by your count) rose at end of the Seventh day: how then did he fulfill his word in rising on the third day?

Min. *Jesus* did fulfill his word, and we must believe it, if we understand it no more than the mystery of the Trinity. But why do you say *Jesus* died on the Sixth day?

Fath. O! the Scripture is plain! he died the day before the Seventh day Sabbath. And I have seen it thus confirmed by the learned; viz, *Adam* fell on the Sixth day, proved by this Text †: and the Paschal lamb was slain on the Sixth day, and *Jesus* died on the Sixth day, and all about the same hour. These are Parallel proofs. *Adam*'s fall on the Sixth day, and the Lambs death on the Sixth day, prove *Jesus*'s death on the Sixth day: and *Jesus*'s death on the Sixth day, proves *Adams* fall on the Sixth day: as *Jesus* must dye [virtually] that day and hour *Adam* sinned, so [actually] that day and hour of the week. This mutual harmony makes all very clear. † Pſ. 49. 12.

Min. As pithily proved as if you had said,
The King of *Spain* and forty thousand men:
Went up the Hill and then came down agen.

What

What a fine ſtory is here! and very clear: as ſometime a thing looks, for want of light to look on it. There is a ſort of rotten wood, that ſhines at Night: but you ſee no luſtre in it at Noon. That the Paſchal lamb was ſlain on the Sixth day, as ſaith your Author, ſee his pithy proof*: which Text tells the day of the Month, not of the Week. And whether he falſifies, *Ainſworth*, whom he quotes for his Author; I leave it with you to look. That *Jeſus* was virtually ſlain as ſoon as *Adam* ſinned, I deny not: no doubt he undertook for man before man was†: but that *Jeſus*'s death which was 4000 years after mans fall, muſt needs be on that day and hour of the week on which man fell, I reject as ridiculous. If ſuch had ſaid, *Jeſus* Roſe on the week, day and hour that *Adam* Fell, it had carried a fairer colour. If men muſt ſearch as far as the foundation of the world, for a foundation to falſifie the day of Chriſts death; it is pity they are not better buſied. But if *Adam*'s fall on the Sixth day, be a proof for Chriſts death on the Sixth day: let us lay aſide the day of Chriſts death a little, and begin with *Adams* fall.

Simile.

* Ex. 12. 6.

Ainſworth on Exod Pag. 37.

†Pro. 8. 23 Rev. 3. 14.

Adam's Fall.

¶ 1) *Adam* was a glorious piece of Gods creation: his Soul and Body was an Epitomy of Heaven and Earth: and an houſe for God to inhabit. To ſay *Adam* fell on the Sixth day, is to liken God his Maker to a fooliſh Builder: who

who lets the house fall under his hand before he can finish it.

¶ 2) It seems by Sacred Scripture, that neither *Adam* nor Angels fell on the Sixth day: for in the conclusion of the Creation, at the Close of the Sixth day, *God saw every thing that he had made, and behold it was very good: and the evening and the morning were the Sixth day* *. There is the Close up of the whole Creation complete. *Gen.1.31

¶ 3) As it seems by Scripture, *Adam* fell not on the Sixth day, so it seems by Scripture, he fell on the Seventh day: and that is my persuasion. And I will produce no other proof for it, than the same Scripture your Author brings to prove *Adam* fell on the Sixth day: viz, that Hebrew Text אדם ביקר בל ילין *Adam in honour did not abide a night* †. It seems he fell that first night, which was on the first, Sabbath day natural, which began at Even. †Ps.49.12.

¶ Note Satans old enmity against the Sabbath. (1) He mystically murdered *Adam* and all his posterity, on the first Sabbath that ever was. (2) The first Bodily murder (we know of) in the world, Satan acted by the hand of his servant *Cain* on the Sabbath day: and for a Sabbath dayes service, as I suppose by this Text מקץ ימים *in the end of dayes* *: the Seventh day was the end of dayes, for there never was more than 7 dayes. (3) Satan sets his Servants a work many wayes to break the Sab- Satans enmity at the Sabbath. * Gen. 4.3

Sabbath. And this enmity is not onely against Gods Sabbath, but also against mans Soul. In indignation against both, this great governour drives on, as if he would drive all before him into Hell fire. At his command, they curse, swear, whore, pot, pipe, prate, sport, work, play, walk at pleasure: all which paths lead to the Lake of fire. The Sabbath is spent as if it was the Devils day, and not Gods day. It is the Devils great Trading day for Hell, and the wickeds great Treasuring day for Wrath: for sin on Other dayes, does not fill the Vials of Gods wrath so fast as it doth on This day. Adde to all, Satans provoking his servants to persecute Saints on Sabbath dayes for the Service of God: disturbing them in their meetings, haling them to Prisons, for using the liberty Christ hath given them. (4) Satan is very busie with Saints on Sabbath dayes. He tempts them to work, and buy, and sell, when the Sabbath is begun in the Evening. To lay in Bed in the morning. To trifle away time when they are Up. To talk of controversies, and impertinencies: to absent from Sermons: to Sleep to him at Sermons, to Wake to him at Sermons, by wandring thoughts, a thousands wayes. Here you may see by what spirit they are acted that are opposite to the Sabbath day. Mr *A* and Mr *L* did not tell you they came with a message from the Devil yesterday to disturb you in your duty. But let us proceed to the day of Christs death.

Saints both sleep and wake to Satan.

¶ Here

¶ Here let me premise a few Cautions. (1) Do not reflect on any thing that seems improbable: for it may be True though at first it seem false. Nor any thing that seems impertinent (q d, to what purpose is this? prove the Point) for it may be to some purpose though it presently appear not. (2) This being an intricate point, for its clearing, some Scriptures must be opened, and some reconciled, which cannot be done with few words: in which I must crosse my Self, for I affect to contract things in few words. (3) It being new and contrary to the common Creed, you will Object your All against it: your Objections you must hear orderly answered, or it will be in vain to offer them. (4) Be very punctual in observing the day of the month I shall have occasion to speak of, with its beginning and ending: else I speak into the Air. If I digresse, or go forward or backward from any Day or Thing before I have done with it; care not to carry it in your head, for I shall bring you to it again. In a word, before I proceed, resolve to hear all, or none at all. Cautions premised.

Fath. I will hear what you have to say.

Min. To introduce the day of Christs death, I must begin with its lively Type, viz, The Lords Passe-over. This from its first institution, was on the 14 day of the first month, *Abib*, or *Nisan*, according to that Sacred account from the time of *Israel*'s deliverance out of *Egypt* †. Of the day of Christs Death.

†Ex. 12. 2. *Egypt* †. The Paſchal lamb was to be taken
*Ver. 3. up on the 10 day *, and kept till the 14 day †:
† Ver. 6. probably that the ſight of it might occaſion Soul preparation. And it was to be killed *in the*
* Ver. 6. *Evening* *: Heb בין הערבים *between the two Evenings*: i e, ſay ſome, Sun-ſet, and Dark night.] Short work! though they eat it in haſt, I do not think they prepared it in Poſt-haſt.

Fath. What 2 Evens elſe had they?

Min. The diviſion of the day by hours, was not uſed when the Paſſeover was commanded: the word [hour] except in *Daniel*) is not in the O T. But they divided the day into 9 parts,
†Pſ. 55. 17. called Morning, Noon, Even†: from 6 to 10 was Morning, from 10 to 2 was Noon, from 2 to 6 at night was Even. The beginning and end of this laſt part, were the two Evens between which the Lamb was killed: and it was eat at
*Ex. 12. 8. *night** Our Lord *Jeſus* who came to fulfill the Law: kept this Paſſeover according to Law: he commanded his Diſciples to kill and pre-
†*Mat.* 26. 17 to 20. *Mar.* 14. 12 to 17. *Luk.* 22. 7 to 14. pare it upon the 14 day, and he eat it with them at Night when the 15 day began†.

Fath. You ſay I muſt punctually obſerve the day of the month: how ſhall I know the 14 day ended, and the 15 day began that Even?

Min. Very eaſily. *Pharoh roſe up in the*
*Ex. 12. 30 *night* *, and *they were thruſt out of Egypt* †
† Ver. 39. that night in which they eat the Paſſeover. *And they departed from Rameſes in the firſt month,*

on

on the 15 *day of the month: on the morrow after the Passeover**. ¶ Here its necessary to Note, viz, A Day in Scripture falls under a two-fold consideration. (1) An Artificial day of 12 hours, from 6 to 6: of this, *Jesus* speaks thus, *Are there not* 12 *hours in the day?*† (2) A Natural day of 24 hours, from Even to Even: of this, *Jesus* speaks this night, *Verily I say unto thee, that this Day, even in this Night before the Cock crow twice, thou shalt deny me thrice**. Christ calls the night, Day: i e, the Dark part of the natural day. THIS night *Jesus* Eat the Passeover, Instituted the Supper †, Foretold the Traitor at the Table*, Washed his Disciples feet †, Preached his Funeral Sermon for his Disciples consolation*, Concluded it with Prayer †. Then *went out over the brook Cedron**, which word signifies *black, sad:* over this brook *David* the Beloved passed, when his life was pursued: at which *all the Countrey wept with a loud voice* †. Then to the mount of Olives, near 2 miles from *Jerusalem**. NO rest! *I have a* (bloody) *baptism to be baptized with, and How am I straitened till it be accomplished!* † Then to *Gethsemane, exceeding sorrowfull even unto death, fell on his face and prayed, O my Father!* Did sweat *quasi Great drops of blood falling down to the ground* †, while his Disciples Sleep. Then goes into a Garden*: to which *Judas* (with his Cabal) came, *with Lanterns, Torches, and Weapons* †:

* Nu. 33.3.

† *Joh.* 11.9.

* *Mar.* 14. 30.

† *M.* 26.26.
* *Lu.* 22.21
† *Joh.* 13.4.
* Chap. 14, 15, 16.
† Chap. 17.
* Ch. 18.1. קדר

† 2 Sa. 15. 23.

* *M.* 26.30. *Mar.* 11.1. *Joh.* 11.18.
† *Lu.* 12.50

† *Lu.* 22.44

* *Joh.* 18.1.
† Ver. 3.

where the Second *Adam* was taken in such a place as the First Sinned. Christ was carried away with such an uproar, as raised a young man out of his Bed with his Sheet about his back, to see the Sight *. *Jesus* was led bound *to Annas first* †, who *sent him bound to Caiaphas the high Priest* *, *and with him were assembled all the chief Priests, Elders and Scribes* †, probably to keep the Passeover that night. *Jesus* was mocked, blindfolded, buffeted, spit in the face: fear makes the Disciples forsake him, and *Peter* deny him, for which he wept bitterly. This is an Epitomy of that nights proceedings: of which at leasure, read at Large ¶. ¶ In the morning the Jews consulted and delivered *Jesus* to *Pilate* the Roman Deputy †, to fulfill this Saying, *they shall deliver him to the Gentiles to Crucifie* *. *Pilate sent him to Herod* †, *he mocked him and sent him again to Pilate* †, he examines him, finds no fault in him †, would fain release him, but the violent *vox populi* was such, that he *delivered Jesus to be Crucified* *. THEN they Stripped him, Crowned his head with thorns, Smote him, Spit upon him, and (I suppose) plucked off his Beard †. And at the third hour nailed him to the Crosse.

* *Mar.* 14. 51.
† *Jo.* 18. 13.
* Ver. 24.
† *Mk.* 14. 53.
Scaliger.
¶ *Mat.* 26. 20 to end. *Mar.* 14. 17 to end. *Lu.* 22. 14, to 66. *Jo.* 13. 1, to Ch. 18. 28.
† *Mar.* 15. 1
* *M.* 20. 19
† *Lu.* 23. 7.
* Ver. 11.
† Ver. 4.
* *Mat.* 27. 24, 25, 26.
† *Isa.* 50. 6. *Ezra* 9. 3. *Neh.* 13. 25.

Fath. What time of the day was that?

Min. The Jews counted their day of 12 hours, from our Six in the morning to Six at night thus, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, as we do from mid-day to mid-night. Our 6 in

The Jews count of Lesser hours, 12 in a day.

in the morning is their 12, so that their third hour is at 9 a clock.

Fath. But *John* saith, It was about the Sixth hour before *Jesus* was Crucified*. *Jo.19.14.

Min. They had another way to divide the day: viz, as they divided the night of 12 hours into 4 watches, so they divided the day of 12 hours into 4 quarters: each one Watch and Quarter contained 3 hours. These quarters were called Great hours: and took their name from the last of the 3 hours which closed the quarter. The first, from their 12 to 3, was called the third hour: this is with us from 6 to 9. The second quarter, from 3 to 6, was called the Sixth hour: with us from 9 to 12. *Mark* means the end of the third hour, at 9 a clock: *John* means the beginning of the Sixt hour, which begins when the third hour ends: and thus they agree. *John* tells not the hour of *Jesus*'s Death: but *Matthew*, *Mark* and *Luke* all agree, that it was After *the ninth hour* †, i e, after 3 a clock afternoon: & buried at Even. ¶ Now we must take a step back (Just a day long) to the Even when *Jesus* eat the Passeover, and so proceed. At this Even when the 14 day ended and the 15 day began, then began the first day of the 7 dayes of unleavened bread *. The Jews Greater hours, 4 in a day. *Godwyn.* † *M* 27.45 *Mar.*15.34 *Lu.*23. 44. *Ex.12.18 Lev. 23.6. Nu.28. 17. Ez.45. 21.

Fath. Why then is the 14 day called *the first day of unleavened bread?* † † *Mar.* 14. 12.

Min. Partly because it was prefixt, and

joyned to them: and partly becauſe the Paſſe-over was killed on the 14 day, which was eat with unleavened bread at Even, or beginning of the firſt day of unleavened bread. And ſo ſometimes all the 8 dayes are called *dayes of*
†Act. 12. 3. *unleavened bread* †: and ſometimes *the feaſt*
*Lu. 22. 1. *of unleavened bread**. But the dayes of unleave-ned bread (properly ſo called) were but 7,
†Exo. 12. 18. and exactly bounded †. N B, The firſt day of the 7 was the Feaſt of the Paſſeover. *In the*
* Nu. 28. 16, 17. *14 day of the firſt month is the Paſſeover: and in the 15 day of this month is the Feaſt **.] *Now*
†*Joh.* 13. 1 *before the Feaſt of the Paſſeover* †, *Jeſus* inſtitu-ted the Supper, gave *Judas* a Sop, *and after the ſop Satan entred into him: then ſaid Jeſus, That*
* Ver. 26, 27. *thou doeſt, do quickly**. Hence (he bearing the Bag) ſome thought *Jeſus* had ſaid, *Buy thoſe things that we have need of againſt the*
† Ver. 29. *Feaſt* †. N B, The firſt and laſt of theſe 7 dayes were holy Convocations: *Seven dayes ſhall ye eat unleavened bread: in the Firſt day there ſhall be an holy Convocation, and in the*
*Exo. 12. 15, 16. *Seventh day there ſhall be an holy Convocation**. Theſe were Ceremonial Sabbaths, and com-monly called Sabbaths. But its the firſt day of the 7, which falls under our conſideration: viz, the 15 day of the month, which you may
† Lev. 23. 11, 15. ſee called a *Sabbath* †. N B, THIS is the Sab-bath which the Jews made to follow *Jeſus*'s Funeral: and which you ſuppoſe to be the 7 day Sabbath.

Fath.

Fath. Suppoſe! Ay: well! let that paſſe at preſent. Then it ſeems this Sabbath ſhould have been that day on which *Jeſus* died.

Min. Its well obſerved: and by this I ſee you obſerve what I ſay. The 15 day of the month on which *Jeſus* died, was the day: but they deferred it to the day following, and called the 15 day, *preparation day* *. * *Jo.* 19.42

Fath. Why did they ſo?

Min. As when a fixt Fair falls on Sunday, the Countrey keeps it on Munday; ſo if this Paſſeover Sabbath, fixed on the 15 day of the month, fell on ſome certain dayes of the week, the Jews had a Cuſtome to Tranſlate it to the next day, by their Rule בדי *Bady* †: of which one *Eleazar* is ſaid to be the Author, who liv-ed 350 years before Chriſts Birth*. N B, That this Sabbath was thus tranſlated, a man can no more deny, than he can deny the Day to Spring, or the Sun to Shine. Jews Tranſla-tion. † *Godwyn.* * *Hoſpinian de Orig. feſt.* P6.

Fath. I cannot deny it: but then I believe it was tranſlated from the 6 day to the 7 day: and ſo a double Sabbath, Ceremonial and Moral: and on that account called *a high day* †. † *Joh.* 19. 31.

Min. That I deny, and this I affirm; that (as to the Day) it was no Sabbath at all (Ceremonial nor Moral) but one of their own invention. Hence ſometime it hath no Sabbatical Title: e g, *John* ſpeaking of the day of *Jeſus*'s death, ſaith, *It was the preparation of the Paſſeover* *: its no more but Paſſeover. *Matthew* The high Sabbath no Sabbath. * *Joh.* 19. 14.

them speaking of this high Sabbath, calls it, *The next day that followed the day of Preparation* †, Strange! a Sabbath! a Double Sabbath! a High day! and no other Title but [*the next day*.] Thus God is pleased to drop words, to see what notice men will take of them.

† *Mat.* 27. 62.

Fath. HOW! no Sabbath! why then is it called a High Day?

Min. The right day was a high day, for on it Israel went out of *Egypt with an high hand* *. And it was for a Monument of their miraculous deliverance: e.g. *This day shall be unto you for a Memorial* †.] *Remember this day in which ye came out from Egypt* *.] *And thou shalt shew thy son, &c.* †.] *And it shall be for a Sign unto thee upon thine hand, and for a Memorial between thine eyes* *. And many such Solemn injunctions, to remember this day with wonder: viz. That *Pharoh* who stood so many a Storm, like a person Plague-Proof, should rise up in the night †, and call for *Moses* and *Aaron*, and say, *Go serve the Lord as Ye have said* *: *also take your Flocks, and your Herds, as Ye have said, and be gone; and blesse me also* †. That six hundred thousand men, besides women and children, should be pulled out of Prison, from two hundred years Tyranny, and all in One night: a night INDEED! *to be much observed to the Lord* *. Upon this account, *that Sabbath day was an High day* †. Good *Josiah*, and some few Princely Persons, spent at this Passeover, *oxen*,

Why a High Sabbath.

*Exo. 14. 8.
†Ch. 12. 14
*Ch. 13. 3.
† Ver. 8.
* Ver. 9.
†Ch. 12. 30
*Ver. 31.
†Ver. 32
*Ver. 42.
† *Joh.* 19. 31.

oxen, bullocks, and ſmall cattel, forty one thouſand, and four hundred *: this was an High day. And whether they kept the right day or the wrong, it was all one in their eſteem: they pretended Reaſon, for its Tranſlation. And in caſe of neceſſity, *Hezekiah* tranſlated this Paſſeover to the *Second month* †: and in ſuch caſe there was an allowance *. N.B. This temporal deliverance on the 15 day, was a Type of Eternal deliverance by Chriſts death on the ſame day of the year. And though this temporal deliverance was long before Chriſts death, yet it was by Vertue of Chriſts death, who was [virtually] ſlain before the Firſt Paſſeover was killed. This then ſhould have been an High day on Chriſts account: but him the carnal Jews laid Low: they killed Chriſt on the Right day, and kept the Paſſeover Sabbath on the Wrong.

41400 cattel killed.

* 2 Chro. 35. 7, 8, 9.

† 2 Chro. 30. 2.

*Num. 9. 6 to 11.

Fath. Bleſſe us! no Sabbath! but the Scripture calls it a Sabbath.

Min. So does the Scripture call the Devil *Samuel*, 5 times in few words †: and does not once tell us it was the Devil. In calling the Devil, *Samuel*, God tells us what *Saul*, and the Witch called him: and leaves it with us to Judge, whether a wicked Silly Witch had power to bring *Samuel*, Soul and Body from Heaven and Earth. So in calling that a Sabbath, God tells us what the Jews called it: and leaves it with us to Judge, whether *Jeſus* or the Jews

†1 Sam. 28. 12 to 20. Satan called *Samuel*.

were likeſt to break Gods Law. If that was a Sabbath (not tranſlated) *Jeſus* was a Sinner, not a Saviour.

Fath. I know not what to ſay of the tranſlation of the day. But for *Jeſus*'s dying on the 6 day, the Scripture is clear: beſides invincible Arguments, I have yet to bring. The Scripture ſaith, *Jeſus* roſe on the firſt day, you dare not deny it: and though it does not ſay *Jeſus* died on Fryday, or the 6 day, yet in ſaying he died the day before the Sabbath, and roſe *in the end of the Sabbath* *, I think its as plain as if the 6 day had been named.

*Mat. 28. 1

Min. Miſtake not the State of our difference. We differ not about the day of *Jeſus*'s Reſurrection, except the Time of the day: viz, you for the Morning the midſt of the day, I for the Even the beginning of the day. But our difference is in the day of *Jeſus*'s Death: you ſay it was on the 6 day: I deny it, and do plainly tell you, your proof by Inference from Scripture, is no better than a Blind Conjecture. Let me hear your invincible Arguments alſo.

The Rd Bp of —— for One.

Fath. I have read in learned Authors, that the two dayes which bounded the feaſt of 7 weeks, viz, the firſt day and the 50 day, fell (that year) both on the firſt day of the week. That the firſt day of the 50 followed the Paſſe-over Sabbath, is as clear as the Sun †: ſeeing *Jeſus* roſe on that firſt day, and lay dead on the

†Lev. 23. 11, 15.

7 day,

7 day, and died the day before; its alſo as clear as the Sun, that he died on the 6 day. Moreover, ſaith my Author, The reſurrection was Tipified to be on the firſt day of the 50 by the Wave-Sheaf (of firſt fruits) which was a pregnant Type of Chriſts reſurrection on that day, who was waved before the Lord by the Earthquake at his riſing that morning, and called *the firſt fruits* *. And the 50 day, that famous Pentecoſt, was Sealed for a New Sabbath by the gift of the holy Ghoſt to the Apoſtles: by vertue of which, 3000 ſouls † were converted as firſt fruits to God and the Lamb.] And this Harmony hath been a Confirmation of this opinion, viz, Chriſts death on the Sixth day, for many generations.

* 1 Cor. 15. 20.

† Act 2. 41.

Min. If ſo, its high time it was laid low. If I had no better foundation for my oppoſite opinion (I am not aſhamed to tell you) I ſhould be aſhamed to own it. This is ſuch another Proof as *Adams* fall was: and to as much purpoſe as the Story in the Greek Epigram: viz [Two deaf men pleaded a Cauſe before a deaf Judge.]. But let us look on theſe 50 dayes, in the letter of the Law. *And ye ſhall count unto you from the morrow after the Sabbath, from the day that ye brought the Sheaf of the Wave-offering, 7 Sabbaths ſhall be complete: even unto the morrow after the ſeventh Sabbath, ſhall ye number 50 dayes* *. This morrow or Wave-day is the firſt of the 50 dayes: 7 weeks is 49 dayes: the

I hope the beſt of that Bp: he was no horned Beaſt: but this his opinion I approve not.

The 50 dayes diſcuſſed.

* Lev. 23. 15, 16.

the morrow after the ſeventh Sabbath is the fiftieth day (as the Greek word Pentecoſt ſignifies) *and when the day of Pentecoſt was Fully come* †, i e, when the ſeventh Sabbath was paſt, the 7 weeks were complete, then the Pentecoſt was fully come. N B, The 50 day begins another week on the ſame day of the week that the firſt day of the 50 began the firſt week of the 7: ſo that the firſt day and 50 day fall both on the ſame day of the week. This a Child can tell, but I mind you of it (though a man) that you may ſee, your 2 great dayes for confirmation of your opinion, Stand and Fall together. And now I tell you, theſe 2 dayes did not fall on the firſt day of the week. Your famous Pentecoſt fell Not on the firſt day. But why do I talk? let us to work. That the Paſſeover was killed on the 14 day, that the Paſſeover Sabbath was on the 15 day on which *Jeſus* died, and that the Sheaf was waved on the 16 of *Niſan*; is as plain as A B C: by your rule, *Jeſus* roſe from the dead the next day after his death: buried at Even, and roſe in the Morning. But ſuppoſe *Jeſus* had roſe on this Shakeſheaf day†, yet what Type of Chriſts reſurrection was this Sheaf? there was *an he-lamb without blemiſh* * offered on that day too, which was as much a Type of Chriſts Death on that day, as the Sheaf could be of his Reſurrection: by this rule *Jeſus* both died and roſe in a day: into what a wilderneſſe will the wit of man lead us!

† Act. 2. 1.

† As your Author calls it.

* Lev. 23. 12.

us! N B, This wave-day (on which you say *Jesus* rose) was the first day he lay in the grave: if your Author had said, The lamb was a Type of *Jesus*'s death Before that day, and the wave-sheaf a Type of his resurrection After that day, there had been some shadow of Reason in his assertion. So you may see, that your Pentecost proof is perished: and your invincible Arguments, are overcome.

Fath. You say the Jews translated the Passe-over to the next day: did they not also translate the Pentecost from their Sabbath to our Sabbath? and so make it fall on the first day.

Min. If so, that proves a false Pentecost to fall on the first day: but its no proof for Christs resurrection on the Wave-day: nor is the Pentecost to be reckoned from Christs resurrection (as our Calender men count) but the 16 of *Nisan* is the Standing Rule to count the Pentecost from. (2) If the Pentecost fell on the 7 day Sabbath, the Jews would translate it to the first day, by their rule גהצ *Gahaz*: but that year, the Pentecost did not fall on the 7 day, nor on the first day: not on their Sabbath, nor on Ours neither.

Calender count false.

Godwyn.

Fath. If the Pentecost fell not on the first day why did the Disciples observe it, and countenance Ceremonies which were to cease?

Min. The Disciples being few, about 120†, were at *Jerusalem*, because Christ had commanded them to continue there *. The Pentecost

†Act. 1. 15.

* Ver. 4.

tecoſt being *an holy Convocation*, in which work was forbid †, the Diſciples might meet on that day, though the Pentecoſt was to ceaſe: as a Church may do now if work be forbid by Authority, though they approve not the day. (2) Suppoſe the Pentecoſt not to be obſerved, yet the Diſciples might not underſtand the ceſſation of Ceremonies ſo ſuddenly: they were hardly brought off Ceremonies ſome years after. (3) The Pentecoſt keeping the day of the month, changed the day of the week every year; and could not be on the firſt day 2 years together: yet it was *Pauls* yearly practice to be at *Jeruſalem* at Pentecoſt. e g, *I will tarry at Epheſus untill Pentecoſt, for a great door and effectual is opened unto me* *, i e, at *Epheſus*: and yet, q d, I will tarry but till Pentecoſt, and then I am for *Jeruſalem.*] *When they deſired him to tarry longer with them, he conſented not: but bad them farewell, ſaying, I muſt by All means keep this Feaſt that cometh, in Jeruſalem* †.] *Paul haſted, if it were Poſſible for him, to be at Jeruſalem the day of Pentecoſt* *. Not becauſe it was the firſt day, as your Authors imagine of this †: for the firſt day was the unlikeſt day of All for Chriſtians to regard the Pentecoſt, after Chriſts reſurrection: becauſe on that day they met in remembrance of That. Nor to ſupport the Pentecoſt, though he went on the account of no other day: but for advantagious opportunities of preaching

†Lev. 23. 21.

Paul's Pentecoſt practice.

*1 Cor. 16. 8, 9.

† Act. 18. 20, 21.

*Ch. 20. 16

†Act. 2. 1.

Jeſus

Jesus to the Jews. *Paul* could call the Gentiles together, but he could not command the Jews: therefore he would watch for such Prizes as Ceremonial Sabbaths put into his hands, by bringing the multitude together. And sometime (for his encouragement) he had liberty of preaching in their Synagogue on a Sabbath freely offered: *the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on: then Paul stood up* (as in his Element) *and said, Men of Israel, give audience* *. And *Paul* thought good to smile on some Ceremonies for a season: for the Jews, Carnal nor Spiritual could endure their Ceremonies should be suddenly forsaken. *Thou seest brother how many Thousands of Jews there are that believe, and they are All zealous of the Law*†, i.e. the C L: so the Christians counselled *Paul* to countenance them, and he did so *. Not to uphold Ceremonies, but to get an interest in their affections, that by degrees as they could bare it he might bring them Off: and had he not done so, they had cast him off. Thus to the Jews he became a Jew to *gain the Jews* †.

* Act. 13. 15, 16.

† Act. 21. 20.

* Ver. 23, 26.

†1 Cor. 9. 20.

Fath. But if Pentecost was not on the first day, why did God countenance it by giving the Disciples the holy Ghost on that day?

Min. Because I would not onely Silence, but also Satisfie you; I have been willing to give you all the advantage I can, by stating things

things fairly for you: and will do so still. Suppose then the Disciples met contrary to the mind of God, and knew it: yet for fear or favour of the magisterial Jews, they conform to keep the Pentecost: if God will be gracious, what then? *I will not again curse the ground for mans sake, for the imagination of mans heart is evil from his youth**.] *Let my Lord I pray thee go among us, for it is a Stiff-necked people*†. Strange Arguments! Gods Word is mans rule, but Gods Will is Gods rule: and if God will be gracious to man, when man walks contrary to his Will; will man say, Lord what doest thou mean to have mercy on me? Will man call God to his Bar? and bring him into judgement for his mercy. Mercy or judgment, if it be the will of God, it is just. Yea if God should command man contrary to his own command: e g, If God will forbid man to murder upon pain of Death, and then command a man to kill his own Son *, *who will say unto him, What doest thou?*† God did not make man, to consult what promises God should make to man: nor when he should fulfill them. God gave the Disciples a promise of the Spirit: and he took this time [Pentecost] to fulfill it. ¶ 2) I would form a foundation for a Question, for your consideration: viz, The 50 dayes bounded Harvest: the first day was at Beginning of harvest; *begin to number the 7 weeks from such time as thou beginnest to put the Sickle to the Corn**.

*Gen.8.21 †Ex.34.9.

*Gen.22.2 †Job 9.12.

Corn *. The fiftieth day was at End of harveſt. Harveſt was in the land of *Canaan*: a Type of Heaven. The 50 dayes contained 7 Sabbaths, a number noting Perfection. Theſe dayes were all linked to the Paſſeover: and all Typical of eternal life. *Jeſus* began to obſerve this time (with the Paſſeover) before his death. It being ſo, I Quere whether this Pentecoſt was not to be kept, that God might give the Diſciples a little Heaven on Earth, to ſignifie what an eternal Sabbath they ſhould have in Heaven, Typified by theſe preceeding Sabbaths, which at this day Pentecoſt were conſummated. If you can Anſwer this Queſtion in the Affirmative, then your Queſtion [Why did God countenance the Pentecoſt] is reſolved.

*Deu. 16. 9.

Quere.

Fath. I may take it into conſideration another time. But, Suppoſe the Jews did not tranſlate the Paſſeover Sabbath, it fell on the 7 day Sabbath: then they kept the 15 day, and *Jeſus* roſe the 16, and Wave-day: this proves Pentecoſt on the firſt day, and Chriſts death on the 6 day too.

Min. Now I can follow you no farther: I dare not Say the word [ſuppoſe] in this caſe: nor dare I think ſuch a wicked thought. But though I dare not Follow you, I dare Meet, and withſtand you to the Face. If you ſay the Jews kept the right day, you ſay *Jeſus* kept the wrong day. If you ſay the Jews did not Tran-

Tranſlate the Paſſeover to the day after the right day, you ſay *Jeſus* did Anticipate it the day before the right day: viz, *Jeſus* died on the 14 day, and killed the Paſſeover on the 13 day contrary to the Law. In ſo ſaying, you make *Jeſus* a Tranſgreſſor. Thus by juſtifying the Jews, and condemning *Jeſus*, you hope to Hit it. *Monſtrum*! *Horrendum*! this proof comes from the bottomleſſe Pit: and there being no other way in the world to prove your opinion, rather than fail, you will make *Jeſus* the Saviour, an actual Sinner: at which attempt what is that heart that will not tremble! Should you Suppoſe, You and I are now in the *Eaſt-Indies*, or, *London* ſtands on the Main Ocean, or, there is no difference between Heaven and Hell, I would as ſoon conſent.

Fath. But we may Reaſon, and Queſtion: Chriſt was Lord of the Sabbath, and had power to change the Sabbath: might not he change the Paſſeover and be no tranſgreſſor?

Min. Though *Jeſus* was Lord of the Sab-
†Gal. 4. 4. bath, he was *made under the Law* †, and Subject to it. Though he was the Sabbaths Lord, the Law was his Lord, and had him at com-
*Iſa. 42. 21 mand, on which account it was *honourable* *. And though *Jeſus* changed the Sabbath, it was not while he was under the Law: but at his Reſurrection, when he had fulfilled it. *Jeſus* ſtood in mans ſtead: he was a debtor to the whole Law: the payment of which debt the

the Law required to the last mite. Christs person is taken into custody, imprisoned in the grave, till the debt be discharged, and justice satisfied; at his resurrection (being acquitted) *he was taken from prison and from judgement* †: alluding to a debtour who hath satisfied the creditour. Then *Jesus* changed the Sabbath. † *Isa.* 53. 8.

Fath. It seems *Jesus* justified his Disciples in an unlawfull deed on the Sabbath day: for they eat Other mens Corn *. * *Mat.* 12. 1

Min. Not in the Least! the Law allowed that deed: e g, *When thou comest into the standing corn of thy neighbours, then thou mayst pluck the ears with thine hand* †. As for *Davids* eating the Shew-bread, and the Priests profaning the Sabbath by killing their Sacrifices *; these according to the Letter of the Law were unlawfull, but not according to the Sense of the law; which provided liberty for works of Charity and Necessity. And *Jesus* in pleading these practices to excuse his Disciples, doth q d, You count *David* and the Priests blameless in these necessitous acts, and yet condemn my Disciples in the same Case. † Deut. 23. 25. * *Mat.* 12. 3, 4, 5.

Fath. But *Jesus* refused to go up to the feast of Tabernacles †, which Law he was under as well as this of the Passeover: and if he could dispense with That, why not with This? † *Joh.* 7. 8.

Min. *Jesus* refused to go up by way of vain Ostentation, as his unbelieving brethren would needs have him go, for say they, *Shew*

* Ver. 4. *thy ſelf to the World* *: that *Jeſus* refuſed,
† Ver. 8. ſaying, *Go ye up to this feaſt* †, q d, by way of Oſtentation if you will, it being ſo Faſhionable
* Ver. 7. *the world cannot hate you* * for it, they will love their own. (2) *Jeſus* refuſed to go with
† Ver. 1. Them, becauſe *the Jews ſought to kill him* †:
* *Mat.* 26. 5 not at the feaſt for fear of *an uproar* *: but to Way-lay him, q d, He will come with his kindred as other people uſe to do, and ſo we ſhall Snap him by the way. Therefore ſaid *Jeſus, I go not up Yet to this feaſt*: q d, till
† *Joh.* 7. 8. ye are gone, *for my time is not yet fully come* †: q d, my Meet time to go, or my time to be Taken, when it is I ſhall not ſeek to Save my ſelf. *But when his brethren were gone up, then*
* Ver. 10. *went he alſo up unto the feaſt, not openly* *, i e, by the way, for at *Jeruſalem about the Midſt of the feaſt, Jeſus went up into the Temple and*
† Ver. 14. *taught* †. And *in the laſt day, that Great day of the feaſt, Jeſus ſtood and cryed, ſaying, If*
* Ver. 37. *any man thirſt, let him come to me and drink* *. So you ſee, *Jeſus* did not refuſe to go up to this feaſt.

Fath. But you have ſaid, *Hezekiah* changed
† Pag 253. the Paſſeover, in caſe of neceſſity †.

Min. *Hezekiah*'s Salvation did not depend upon his perfect obedience to the Law: if it had, he had never been Saved: but upon Chriſts perfect obedience, without which, He nor We ſhall never be Saved.

Fath. If Chriſt kept the Paſſeover a Day before the Right day, he kept it. Min.

Min. Suppoſe you ſay to a Servant, Do ſuch a work to Morrow. No Sir, ſaith he, I will do it to day. Nay, ſay you, I am reſolved to have it done to Morrow. Away goes he and does it to Day: does this ſervant Obey or Diſobey you?

Fath. I confeſſe he Diſobeys me, even in doing the work which I command him.

Min. How many times hath God plainly expreſſed his mind in this matter! in the Law which *Jeſus* was under: viz, That the Paſſe-over ſhould be killed the 14 day of the month: by your Own confeſſion, Chriſt was diſobedient if he changed the day. N B, Suppoſe you could prove, *Jeſus* did Anticipate the Paſſe-over and not ſin; and that the Jews kept the 15 day; yet except you prove the 15 day of the month to be the 7 day of the week, you neither prove *Jeſus* roſe on the Wave-day, nor Pentecoſt on the firſt day, nor *Jeſus*'s death on the 6 day: and ſo you are never the near. But if *Jeſus* had brake any Sabbath, or Law of God in the Leaſt; he could not have been in the Leaſt, any Saviour †. And that *Jeſus* failed in the leaſt *Jöta*, *Jod*, Point, or Tittle; is folly, wickedneſſe, madneſſe in a man once to imagine. Before Chriſt would have broken any Command, he (upholding the whole Creation) would have let Heaven and Earth fall: for had he failed a Tittle of fulfilling the whole Law, Gods purpoſe of Salva-

† *Ja.2.10.*

tion had fell. *ERGO*, this is an infallible
‡ *Maxime.* *Maxime*, viz, On the 14 day of the first month *Nisan*, Christ killed the Passeover, *according*
* Nu. 9. 3. *to All the Rites of it* *: and on the 15 day he was killed himself: the 16 and Wave-day, was the first day *Jesus* lay dead, therefore he rose not That day, nor could Pentecost fall on the first day. So your Pentecost opinion is utterly overthrown: and that for *Jesus*'s death on the 6 day will follow: and you shall never recover them again while the World stands.

Fath. I confesse I cannot at present tell what more to plead, for One or Other. But though you deny *Jesus* died on the 6 day, you do not declare on what other day he died.

Min. Nor was it proper for me out of the
†Eccl. 3. 11 place: *every thing beautifull in his time* †. I could easily have done that at first in few words: but the work was to Answer your Objections against my Judgment: and your Arguments for your Own. Having done that, I can shew my Opinion with pleasure: but not with submission to better judgments, as some finely phrase it. When I speak my thoughts of what I am uncertain, it shall be with such submission: but when I am well assured of the truth of what I say, I shall neither submit to better nor worse, to Stand or Fall, by this or that mans perswasion. I desire a better foundation, than mans Praise, for my Opinion. And what that is concerning the day of Christs death, I will now declare:

declare: and were it to the whole World with your Self, I would declare it. viz, The 15 day of the first month *Nisan*, on which Christ was Crucified and Died, fell that year on the Fourth day of the week, i e, Wednesday: at end of which Day our Blessed *Jesus* was Buried: from which time to the end of the 7 day Sabbath, was 3 dayes and 3 nights, the Term of time our Lord foretold he should lay in the grave *. So there was two dayes between the day of *Jesus*'s death, and the 7 day Sabbath. And one day between that high Sabbath, and the 7 day Sabbath: had the Jews kept the right day, there had been two dayes between their high Sabbath, and the 7 day Sabbath: which you say were both on a day. The Reason of this Translation, was because it fell on Wednesday: for if this Sabbath fixt on the 15 day, fell on Munday, Wednesday, or Fryday; the Jews Custome was to translate it to the next day, by the Rule בדו *Badu*. That year it fell on Wednesday, they kept it on Thursday, the 16 or Wave-day: so now you may see, your Wave-day and Pentecost were on Thursday.

Week-day of *Jesus*'s death declared.

NT proof. * *Mat.* 12. 40.

Reason of translation.

Godwyn.

Fath. I begin to Stagger! have you any more proof for the day of *Jesus*'s death?

Min. What need of more proof than Christs Own words? but this Old world being so full of Novelty, I thought a New Opinion must have a New Proof too: take one then out of

O T proof. the O T. *And after 62 weeks ſhall Meſſiah be*
† Dan. 9.26 *cut off, but not for himſelf* †: theſe are extraordinary weeks. *And he ſhall confirm the cove-*
* Ver. 27. *nant with many for One week* *: there is no Prefix in the Hebrew to render it [*for*] *one week*, but שבוע אחד *one week*] *he ſhall confirm the covenant* (*with* or rather) *For many*, i e, for all the Elect, by being cut off according
† Zech. 9. 11. to the covenant †. *And he ſhall cauſe the Sacri-*
*Ex. 12.27 *fice and Oblation to ceaſe*: the Sacrifice was the yearly Paſſeover *, the Oblation was the
† Num. 28. 2, 3, 4. daily Sacrifice †: theſe two, viz, the Yearly
Dan. 9.21. Type and the Daily Type of Chriſts death, when he the Subſtantial Sacrifice was ſacrificed for us, then he cauſed them Shadows to ceaſe. But when? *in the Midſt of the week he ſhall*
* Ver. 27. *cauſe the Sacrifice and Oblation to ceaſe* *: this One Week was an Ordinary week of 7 dayes, the Midſt of which is the Fourth day, or Mid-
The time *Jeſus* lay Dead. dle day, having 3 dayes before it and 3 dayes after it, all which of theſe 3 laſt *Jeſus* lay dead. So you may ſee, though the Week-day of *Jeſus*'s death (ſo long ſince) be not known to this Day; yet this day was foretold before Chriſts Birth, by the Scriptures of Truth: in which God drops words in the Dark, to
† Act. 17. 26, 27. ſee if men will *feel after him* †. Thus I have given you the Teſtimony, of Gods two Teſtaments, to prove my Opinion.

Fath. I confeſſe this is more than I looked for: but if Chriſt lay ſo long dead, it will occaſion ſome more Queſtions. Min.

Min. Bring out them Queſtions, and let nothing remain to broile at bottom.

Fath. If there was a day between the 2 Sabbaths, why did the Jews go to *Pilate* for an Order to ſecure the Sepulchre on a high Sabbath?* and not ſtay till next day. * *Mat.* 27. 62.

Min. As neceſſity hath no Law, ſo neceſſity hath no Holy-dayes. What cannot be done Before, nor deferred till After, may be done on the Sabbath. It could not be done Before: their crowns were ſo full of concern to get Chriſt crucified, there wanted room for that conſideration. And they had been Up the night before that day Too: but having Slept upon it, and ſettled their wicked wits, now *Sir, we remember that that deceiver ſaid, After* 3 *dayes I will riſe again* †.] And it cannot be omitted till to morrow: q d, So he may be ſtole away to night, by his deceitfull Diſciples *. *Neceſſitas non habet Ferias.* † *Mat.* 27. 63. * Ver. 64.

Fath. If there was a day for work between the Sabbaths, why did not them zealous women bring their Spices on that day? but ſtay till after the 7 day.

Min. Why lay the Popiſh Lords in the Tower? why the Priſoners in *Newgate?*

Fath. Becauſe they cannot get out.

Min. No more could they get in. The Jews *made the ſepulchre Sure, ſealing the Stone and ſetting a Watch* †. It was made faſt for 3 dayes, to prove Chriſt an Impoſtor. † Ver. 66.

Fath. Why did they ſtay till morning?

and not come at Even, at the 3 dayes end.

Min. Why do not fearfull folk who are scared at their own Shadows, go into Church-yards among graves at midnight?

Fath. Indeed because they dare not.

Min. No more durst they go into a Tomb at night to the Dead. Frights make folks fearfull: it had been a Terrible time with them. When they came in the Morning, they feared to go in. *Mary stooped down and looked in* *: *and the Disciple whom Jesus loved* came Running to the Sepulchre: *yet went not He in* †.

* Joh. 20. 11.

† V. 2, 4, 5.

Fath. How does your Opinion accord with this expression? *he rose again the third day* *.

* 1 Cor. 15. 4.

A miserable mistake.

Min. This phrase [*the third day*] is most miserably mistaken if thus taken, viz, Friday 1, Saturday 2, Sunday 3: as if the day of Christs Death, and the day of his Resurrection were 2 of the 3 dayes: for neither is the One or the Other any of that number. But [*the third day*] must be understood by these Standing Rules, viz, *the Son of man shall be* 3 *dayes and* 3 *nights in the heart of the earth* †.] *The Son of man must be killed, and After* 3 *dayes rise again* *.] Christ's enemies could remember his words (though his friends forget them) viz, We remember that deceiver said, *After* 3 *dayes I will rise again* †.] The Angel said to the women, *He is risen as He said* *: i e, when the dayes and nights were ended which he prefixed.] On the first day said *Cleopas* to Christ,

† Mat. 12. 40.

* Mar. 8. 31

† Mat. 27. 63.

* Chap. 28. 5, 6.

Christ, *To day is the third day since these things were done* †. This is a dark Text, and thus to be translated, *To day the third day is Gone since these things were done* *.] *Esther* fasted 3 dayes, night and day †: yet she is said to put on her Royal apparell to approach to the King *on the third day* *: i e, at end of the third day.] Thus my Opinion does accord with the Word, but how does Gods word and You agree! from the beginning of your count, viz, Friday at Even to the time when *Jesus* rose is but a Night and a Day: and from the beginning to the end, i e, the next morning, is but 2 Nights and a Day: how did *Jesus* fulfill his word?

† *Lu.* 24.21 τρίτη ἄυτη ἡμέρα ἄγεται.

* *PAS* LEX pag 43.

† *Est.* 4.16.

* chap. 5.1. *completo die tertio. Junius.*

Fath. Synechdochically, I suppose *Jesus* was buried a little bit before the Sixth day ended, and I count That for a day: and that he lay a moment on the first day morning, and I count That for a day.

Min. Yet here is but 3 dayes and 2 nights; here is not a Bit of a third night.

Fath. Then the night preceeding the Sixth day, must make it up.

Min. And can you imagine this to be Christs meaning! In all this you do little better than say, *Jesus* (the man of Sorrow) Jested, Joqued, and Juggled with his death. I wonder in what Darknesse we over-look this word NIGHT! If *Jesus* had said, *The Son of man shall lay 3 Dayes* dead, you had some Plea for your Opinion: for [Day] sometime signifies Day without

out Night, and ſo Part of a day natural: but it is [3 *dayes and* 3 *nights.*] And I would know where in all the Bible, this phraſe [*day & night*] does once ſignifie Day without Night, or Night without Day, except in Heaven or Hell. But your Firſt day (as you call a Bit) is without Night: and your Laſt day (as you call a Night) is without Day. By your Synechdochical rule you may argue, that *Jeſus* lay 3 Years or 3 Ages dead: for [Day] figuratively ſignifies a Year or an Age. This taking Scriptures Figuratively which ſhould be taken Literally, is the Hinge on which them poor deceived people called Quakers turn all into confuſion, and overturn all the Fundamental truths of the Goſpel, viz, The birth, life, death, burial, reſurrection, aſcenſion, interceſſion, ſecond coming of Chriſt: the reſurrection of the dead and eternal judgment: yea Heaven and Hell, and all Figurative, and Within †. This is a piece of the Pride of that Humble people, who count the Common literal ſenſe of Texts too Low for them.

A Hell-hinge.

A moſt miſerable miſtake.

†O! Great Gulf! *Monſtrum! Horrendum!*

Fath. How may we know when a Scripture is to be taken in a Figurative Senſe?

Min. When a Literal ſenſe is abſurd, or contrary to the Analogie of Faith, or good morality of Life. e g, To eat the fleſh of *Jeſus*, to drink his blood, to cut off a right hand, to pluck out a right eye. To take ſuch ſayings in a Literal ſenſe, is abſurd, fooliſh, agrees not with faith, or good life. NB, *Bleſſed are your eyes* †]

eyes †] take this literally and its ridiculous! to think their eyes were Bleſſed, and all the body and ſoul beſide Curſed: but this is by your figure Synechdoche, when a Part is put for the Whole, or *è contra*: but the whole [3 dayes and 3 nights] are not put for parts, bits, and moments as you imagine.——— † *Mat.* 13. 16.

¶ If your Qu be An, let us come towards a Cloſe. I have given you a true account of the Day of *Jeſus*'s death, of the Time of his burial, of the Time he lay dead, of the Time of his reſurrection. But you neither tell when *Jeſus* Died, or how long he lay Dead, or when he Roſe: for you have nothing in the Bible to prove your opinion by. (1) The day of *Jeſus*'s death is not ſaid to be the 6 day. (2) The Sabbath enſuing is not ſaid to be the 7 day. (3) The firſt day is not ſaid to be the morrow after That Sabbath: but when its ſpoken of, its thus phraſed, viz, *the firſt day of the week* *.] *When the Sabbath was paſt* †, i e, the moral Sabbath.] Ὀψὲ Σαββάτων, *in the end of the Sabbaths* *, i e, Ceremonial and Moral. N B, This moral Sabbath fell in between two Ceremonial Sabbaths: viz, the firſt and laſt dayes of unleavened bread, and after the 16 of *Niſan*. Such a Sabbath we read of, called *the ſecond Sabbath after the firſt* †: ſo called becauſe it followed the firſt, i e, the Paſſeover Sabbath. Σάββατον δευτεόπρωτον, *the Second firſt Sabbath*: ſo called becauſe it fell after the firſt, and before the ſecond Ceremonial

* *Joh.* 20. 1.
† *Mar.* 16. 1
* *Mat.* 28. 1
† *Lu.* 6. 1. *Mat.* 12. 1. *idem.*

Scaliger de emend temp. monial Sabbath. It was the next Moral Sabbath after the 16 of *Niſan*: which day was Δευτέρα the *Deutera*, or ſecond day of the 7, the Wave-day from whence they counted the Pentecoſt. The *Diſciples rubbing the ears of* * *Lu.* 6. 1. *Corn* *, tell us it was at this time of year which we are treating of: i e, at beginning of Harveſt, which began the 16 of *Niſan*, the firſt of the 50 dayes. Hence the name of the month אביב *Abib*, which ſignifies an ear of corn: † *Buxtorf* Heb LEX Pag 1. this is in *March*†. The fiftieth day, was at end of Harveſt, in *April*, or *May*.

Fath. Well! you go quite croſſe to the common account of the Church for Ages: and to Chriſtians and learned Miniſters now living: I fear this will be offenſive, if I ſhould make it known.

Min. And as croſſe to my ſelf you would ſay, if you knew how much its againſt the hair with me to diſpleaſe men. I deſign not to diſpleaſe, or pleaſe men, farther than for their profit. My main deſign is to pleaſe God and my Conſcience: if in ſo doing I do (accidentally) diſpleaſe men, I muſt *harden my* †*Job* 6.10. *ſelf in* that *ſorrow* †. And may I but engage God and my Conſcience to ſtand by me, I have enough, were all the world to riſe up in arms againſt me. As for mens Hearts, they are in Gods Hand: and with him I leave it, to turn them To or Fro me as he pleaſe. I have learned to know, I am not to live by mens Smiles, nor to die by their Frowns. ¶

¶Sir, you are at liberty to tell your Authors what I have told you: but counſel them not to Back-bite me, for that is uncomely. If they have any thing to reply more than your Self, deſire them to do it to my Face. But let them know, their Replication muſt come from holy Scripture, elſe it will be loſt labour. It will be in vain to tell me, I oppoſe the opinion of the Church for So many ages: or I am oppoſite to the Church that now is, National or Congregational †: or to this or that learned Miniſter, or Dr. The Queſtion with me (concerning an opinion) is not, Whoſe is it? but, What is it? If they bring any thing out of *Philo*, *Joſephus*, *Manaſſe Ben Iſrael*, or any of the Talmudical Doctors, or Jewiſh Rabbies, that will give light to a Dark Text, I will embrace it: but if it comes to darken a Clear Text, or to diſprove a Plain Text, I ſhall utterly reject it: and therefore (to convince me) it will be in vain to produce it.

Conceſſion.

† I mean all in ſeparation from the National: and ſo in Pag 213.

Fath. I preſume you have not been long of this perſwaſion. Did you never ſpeak of the time of Chriſts reſurrection in Preaching? pray what account did you give the people of it?

Min. Sir, I ſhall deal ingeniouſly with you. I have ſometime preached a Sermon for the obſervation of the Sabbath day. For a beginning I directed to the morning, ſuppoſing it to be the time of *Jeſus*'s riſing. But I ſecretly thought I wanted a bottom: for I could not tell what

The Author's way in his Work.

what time in the morning *Jesus* rose: and was as if my heart did not stand by me in it. I marvel now in what Mist I was groping at Noon day, for the time of *Jesus*'s rising in the morning: for that was not at all to be expected. Nor need the time of his resurrection be expressed, when the time of his Burial, viz, Even, and the time of continuance in the Grave, viz, 3 dayes and 3 nights are both expressed. The shame of this Bottomlesse counsel for a beginning of the Sabbath, I am willing to bear: but I knew no better: yet my ignorance will not excuse my negligence, I should have made better Search. But I was never concerned about it till you and I had talked under the Tree: since that I have been much perswaded, that the Common count for the day of Christs death was not True: but that he lay longer dead. And because I had never discoursed any man concerning it, I searched some Expositors of Texts relating to it: and found them all opposite to me: so I see, if I went on, I must go against the Stream. And seeing I could find nothing For me, I sought to find all I could Against me: and to know the Full strength of this Stream. This being found, I laid these learned Authors By, and fell to work by the search of the Scriptures and Prayer: for I could not give it over. And though many a time after Much study and Little hope, I have been Crushed as if I should give up the ghost; yet I could Not give it over:

over: but continued in prayer to God, viz, that if the Common count of the day of Christs death was true, he would cause me to acquiesce in it: but if my perswasion was true, that he would be pleased to help me to understand it, and make it out to You, and not leave me to erre in it. To this purpose I did implore God with many prayers, and many t———, to say no more, *he knows the way I take* *. Prayer is another thing than many imagine: and many times I think I never prayed yet: but if ever I prayed, it was for this. And praised be his holy name, he hath heard me, and helped me through this intricate work, which was the hardest knot to untie, that ever I took in hand in my Time. I gave up my self to the Conduct of God. As I was never set on work by any mans Word, Letter, or Print, or ever had the least hint of this Opinion from man; so I never asked any creature any one Question concerning it, in all the time I have been upon the search of it. This I tell you to this end, viz, If you think I erre, you may blame no man but my self: and if you think I am right, you may give God and not man the praise.

* *Job* 23. 10

Prayer and Professors are Strangers.

¶ Sir, here is a Providence which you may not lightly passe over. viz, This concern of the Sabbath falling on me so soon after our Conference under the Tree: which seems to be for your Sake. I thought not of it in our First Dialogue. I was concerned with it in our Second

Parent Cautioned.

Second Dialogue, though (not being ready for it) I did not tell you of it: but I am no sooner prepared for this Third Dialogue, but you are driven out by Yesterdayes opposition to draw me to it. And let me tell you, In all this labour, I have had you in my eye: much desiring your Sound settlement for the Sabbath. Here is a voice of God, speaking to you: which I desire you may hear. And I pray consider seriously with your self, what account you will give at the Great Day, if you will not hear Gods voice so Audible, nor see his word so Visible: but will bottom your Sabbatical opinion on mans Tradition, which hath no ground in Gods word.

Fath. I am shattered and unsettled, like a troubled Sea after a Storm, by this New sudden assault of my Old opinion: but when there comes a Calm and my mind Quiet, I suppose I shall settle upon your foundation: so you may freely speak what you have farther to say, as if I was already of your mind.

Parent Counselled.

Min. I counsel you to pray God to settle you on a sure foundation, as (day and night) I have done: and by which means I am at length come to the desired Haven: towards which I have been long rowing. And though by the way, I have had many a fall down into the deep; yet I ever rose upon this Text*. And my Antagonists being Answered; upon this even, firm, sound ground I Stand*: and from this Opinion I shall Never depart while I Live, except Christ comes from Heaven, and declares me deceived. ¶

* MAT. XII. XL.

¶ Having ſet the Sabbath upon its own Baſe, or rather ſhewed you where GOD hath ſet it, and on what Foundation he hath Bottomed its Beginning, and (as I hope) ſettled you upon that Foundation; I ſhall for your profitable practice, Drop a few Directions for the Sabbath Day, and ſo diſmiſſe you.

Præſtat pauca avidè diſcere quam multa cum tædio devorare. Eraſmus.

¶ 1) Remember the Sabbath day before it comes, to Prepare for it: and let none of yours remember it to Prophane it. If you forget or neglect the Sabbath, you loſe it, and let it fall. If the Sabbath falls, Sin and Satan too riſes, to your Ruine. REMEMBER is a word of THUNDER! Remember, the Sabbath is Never to be forgot, while the World ſtands. Popiſh writers ſay, There was no Sabbath before *Sinai*:] but the Sabbath came in with the Firſt man, and muſt go out with the Laſt man. REMEMBER! Prepare! If a great man was to come to your Houſe, you would make great preparation. REMEMBER! the Great GOD is to come (this day) to your Heart. *Lift up your heads, O ye Gates! &c, and the King of Glory ſhall come in* †. The Septuagint Title of this Pſalm ſhews it to be *A Pſalm for a Sabbath.*

1 Direct. *Memento.*

A Popiſh Opinion.

Simile.

† Pſ. 24. 7. Ψαλμος Σαββατου. Septuag.

¶ 2) Begin the Sabbath when the Sabbath begins: i e, at Even. End the work of the precedent day when the day ends: i e, at Even. If you care not when you Begin the Sabbath, peradventure God will not care when you End it, nor how unprofitably you Spend it.

2 Direct.

3 Direct. ¶ 3) Riſe early in the morning. Sleep not away the Sabbath: ſo you may ſleep away Salvation, and the Soul. Be not Sleeping, when you ſhould be Praying. Pray him to give Bleſſing to the Sabbath, who gave Being to the Sabbath. Let the body be early Up, and the heart early Ope. Before you riſe, count, Chriſt is calling as to *Zachæus*: viz, *Make haſt, and come down* (UP) *for to day I muſt abide at thy houſe* *.

* Lu. 19. 5.

4 Direct. ¶ 4) Be not ſlothfull in duty on the Sabbath day. The ſluggard is Satans Cuſhen. Come not to a Sermon to be a Seat for Satan to ſit on. Satan entered [illegible] at Supper-time: into idle ſouls, at Serm[illegible]me. The Sabbath is a day of Merchandiſe for the Soul †. Idleneſſe is Never good, nor Ever ſo bad as on Sabbath-dayes. Some had rather ſweat their browes Six dayes for the Body, than their brains One day for the Soul. Do your duty on this day, or you do nothing: and do every duty in Seaſon. You cry, *O the Times! we muſt hear comfortable Doctrine to ſtrengthen our Faith.*] In vain is comfortable Doctrine, without conformable Life. A Chriſtian weakens his Faith more by a Sin, than a Miniſter can ſtrengthen it by a Sermon.

Simile.

Simile.

† Better than of Silver and Gold.

5 Direct. ¶ 5) Be ſpiritual in every duty on the Sabbath day. In order to This, be ſpiritual on Other dayes. He that is carnal Six dayes, is not like to be ſpiritual One day. Be not content with outward expreſſions and actions, without inward affections; not with the Body of duty, with-

without the Soul of duty: not with the Gift, without the Grace of duty.

¶ 6) Beware of your own Works. Do nothing but of neceſſity: viz, what you cannot do the day before, nor forbear till the day following. e g, To quench Fire, To ſtop Water †, To ſave the life of Man, or Beaſt, To move Malt, To gather, and ſave Saffron. In ſuch caſe, we break the Sabbath, except we break it. But do theſe Spiritually, and with Speedy diſpatch. 6 Direct. † Sea-bank breaches.

¶ 7) Beware of your own Words. What may not be Done, may not be Said, or talked of. Talk not of News, except neceſſary. This diſcourſe eats as a Canker! and hath eat out the Life of Religion long ago. We talk much of the Papal Plot, as if we were well acquainted with it: but this Part of the Plot we are ignorant of, viz, Satans deſign to make us talk away our Time, till we talk our ſelves down the Stream: like the Fool whoſe *lips ſwallow up himſelf* †. If men were acquainted with their ignorance of God, they would think all their time too little to talk of God. 7 Direct. Simile. Simile. † Eccleſ. 10. 12.

¶ 8) Take heed of your own Thoughts. By them, many break the Sabbath, and few know it. What men do Openly, or ſpeak Audibly, is ſeen and heard by men: but a man may think Any thing, Every thing, and all men know Nothing, but God knows all. The body, tongue, or hand may be Bound up from ſin, and the heart Bent for it againſt God. Such ſecret Sab- 8 Direct.

bath breakers, are reserved in Store, for the day of Wrath.

¶ 9) Be sorry for the sins of Sabbath dayes. Sigh and Cry! for all the abominations, that abound on Sabbath dayes. God groans under them: if you are at ease while God is pressed, God will take no pleasure in your Rest.

¶ 10) Be acquainted with the emptinesse of Religion, without a due observation of the Sabbath day. The 4 command for a Sabbath, is called *Custos primæ tabulæ*, keeper of the first table:] the 5 command for honour of Parents, is called *Custos secundæ tabulæ*, keeper of the second table.] He that keeps not the 4 command, is locked out of the First table, and is like to do GOD no Service: he that keeps not the 5 command, is shut out of the Second table, and is like to do Man none, well: but to be *Abominable, and Disobedient, and to Every good work, Reprobate* *.

That these Drops may Water, & make Better,
LORD! put Life to every Line and Letter.
Fath. That this may be as you do Say,
I will go hasten home and Pray.

Δόξα μόνῳ Θεῷ.

אמן ואמן

תם.

* Tit. 1. 16.

ERRATA.

Pag 13, lin 25, for *bitternesse*, read *bitternesses*.
Pag 19, lin 22, for *Law*, read *Law*.
Pag 37, lin 24, for *plentitudinem*, read *plenitudinem*.
Pag 136, lin 17, for full Horrour, read full of Horrour.

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